DABIQ

10 ISSUE

1436 RAMADAN

THE LAW OF ALLAH
OR THE LAWS OF MEN



IS WAGING WAR AGAINST THE KHILĀFAH APOSTASY?

The spark has been lit here in Iraq, and its heat will continue to intensify – by Allah's permission – until it burns the crusader armies in Dābiq.

- Abū Mus'ab az-Zarqāwī

03 FOREWORD

06 THE ALLIES OF AL-QĀ'IDAH IN SHĀM: PART III

14 TAWHĪD AND OUR DUTY TO OUR PARENTS

18 A FATWĀ FOR KHURĀSĀN

26 FROM THE PAGES OF HISTORY

30 AMERICAN KURDISTAN

36 THE QAWQĀZĪ CARAVAN GAINS PACE

38 HIKMAH

40 AMONG THE BELIEVERS ARE MEN

42 FROM OUR SISTERS

50 THE LAW OF ALLAH OR THE LAWS OF MEN

66 IN THE WORDS OF THE ENEMY

70 INTERVIEW WITH ABŪ SAMĪR AL-URDUNĪ



The aftermath of the strike on the Rāfidī temple in Kuwait



The Air Products factory in Lyon where a kāfir was beheaded



A day of terror on the beach for crusader citizens

Foreword

Two weeks ago, on the Friday marking the 9th day of the blessed month of Ramadān, the Crusaders and the Rāfidah were struck by a wave of attacks in three different regions, one of them in the crusader city of Lyon. The day of the attacks would come to be known as "Bloody Friday,"[1] a day that brought more healing to the hearts of the Muslims and the mujāhidīn, and filled the hearts of their enemies with terror and rage.

In Lyon, a daring Muslim came to the defense of the Khilāfah by storming a French factory and beheading a kāfir belonging to France, a crusader coalition nation waging war against the Khilāfah. Two even bloodier strikes were carried out in Tunisia and Kuwait by wilāyāt of the Islamic State. In Kuwait, a Rāfidī temple was rocked by an explosion set off by Abū Sulaymān al-Muwahhid, a mujāhid who charged into the midst of the Rāfidah and punished them in revenge for Ahlus-Sunnah and in defense of the Khilāfah, which the government of Kuwait is waging war against as part of the crusader coalition. In Tunisia, the mujāhid Abū Yahyrā al-Qayrawānī made his way into a hotel beach resort in the town of Sousse with an assault rifle and massacred dozens of citizens belonging to a number of European crusader states also involved in the coalition waging war against the Islamic State.

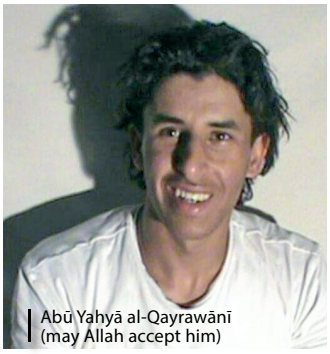
These were the latest in a line of attacks carried out over the past year by soldiers of the Khilāfah around the world – including those from the wilāyāt of the Khilāfah itself – in response to the Islamic State's call to fight the mushrikīn wherever they're found, especially those belonging to the member nations of the crusader coalition, a coalition that fights the Sharī'ah wherever it's established, seeking to uproot it and replace it with a nationalist democracy. Shaykh Abū Muhammad al-'Adnānī (hafidhahullāh) stated, "O muwahhidīn in Europe, America, Australia, and Canada… O muwahhidīn in Morocco and Algeria… O muwahhidīn in Khurāsān, al-Qawqāz, and Iran [the Sunnī Kurds and the Sunnī Arabs]… O muwahhidīn everywhere upon the face of the Earth… O brothers in creed… O people of walā' and barā'… O patrons of the Islamic State… O you who have given bay'ah to the Khalīfah Ibrāhīm everywhere… O you who have loved the Islamic State… O you who support the Khilāfah… O you who consider yourselves from amongst its soldiers and patrons…"

"Your state is facing a new campaign by the crusaders. So O muwahhid, wherever you may be, what are you going to do to support your brothers? What do you wait for as the people have become two encampments and the heat of the war increases day by

1 In French media, it would be referred to as "Black Friday."


The scene outside the targeted Rāfidī temple in Kuwait


Abū Sulaymān al-Muwahhid (may Allah accept him)


Abū Yahyā al-Qayrawānī (may Allah accept him)

day? O muwahhid, we call you up to defend the Islamic State. Dozens of nations have gathered against it. They began their war against us at all levels. So rise O muwahhid. Rise and defend your state from your place wherever you may be" [Indeed Your Lord Is Ever Watchful].

The call to defend the Islamic State – the only state ruling by Allah's Sharī'ah today – continues to be answered by sincere Muslims and mujāhidīn around the world prepared to sacrifice their lives and everything dear to them to raise high the word of Allah and trample democracy and nationalism. In contrast, the jihād claimants in Shām and other regions are prepared to sacrifice the principles of the religion and wage war against the Islamic State in defense of a jāhilī nationalism coated with a thin veneer of "Sharī'ah," knowing full well that should they succeed in taking any territory from the Khilāfah, that territory would no longer be ruled by Allah's pure Sharī'ah.

To further demonstrate the disgraceful nature of these jihād claimants, one only needs to take note that the Muslims who set out to answer Shaykh al-'Adnānī's call to defend the Khilāfah often find themselves marching forward alone, with none to rely on for support in their efforts to defend the Sharī'ah except Allah. The jihād claimants, on the other hand, are relatively large groups of well-armed fighters that have the ability to take and hold territory and impose their will. Yet they refuse to establish the rule of Allah despite the strength and consolidation that He has granted them.

In further contrast between the sincere muwahhidīn and the jihād claimants, one can see that the likes of the muwahiddīn who terrorized the kuffār on "Bloody Friday" and even before that, are typically vilified and made out to be extremists on the fringes of society, or individuals suffering from poverty, unemployment, or other social issues. Yet they persist in their jihād, not concerning themselves with how they will subsequently be portrayed in the sorcerous media or what the people would say about them. This is simply because they pursue the pleasure of Allah, not the pleasure of the people. The cowardly jihād claimants, in comparison, with their large numbers, heavy weaponry, and their claim of some regions of Shām, are nonetheless afraid of implementing the Sharī'ah lest they offend the people, therefore choosing instead to pursue the pleasure of the people over the pleasure of Allah.

Allah's Messenger ﷺ said, "Whoever pleases Allah at the expense of angering the people, Allah will be sufficient for him against the people's harm, and whoever pleases the people at the expense of angering Allah, Allah will [abandon him and] leave his affair to the people" [Reported by at-Tirmidhī from 'Ā'ishah].

Thus we renew our call to the sincere Muslims around the world to march forth and wage war against the crusaders and apostates who seek to wipe out the Sharī'ah. March forth, neither fearing the blame of the critics, nor seeking the pleasure of the people, for the hukm belongs to Allah, not the people.

{Legislation is not but for Allah} [Yūsuf: 40].


The crusader nation of Britain mourns its dead citizens


JOIN THE CARAVAN OF ISLAMIC STATE
KNIGHTS
IN THE LANDS OF THE CRUSADERS
MEDIC
HYPER



THE ALLIES OF AL-QĀ'IDAH IN SHĀM

PART III

The murtadd Zahran Alloush calls to democracy

On Friday 2 Rabī' al-Awwal 1435AH (3 January 2014), the Syrian Sahwah was launched against the Islamic State after the leadership of the factions gathered to plot their conspiracy. "Jaysh al-Mujāhidīn" and "Jabhat Thuwwār Sūriyā" (of Jamāl Ma'rūf) made the first move and were followed systematically by the "Islamic Front" and the Jawlānī front. One of the biggest allies of the Jawlānī front since the beginning of the Sahwah has been the "Islamic Front" with Zahran Alloush as its top military commander.

In Sha'bān, the crusaders of "McClatchy" interviewed Zahran Alloush in Turkey, the favored base of the Sahwah leadership. The following are excerpts from an article the interviewers wrote summarizing the interview:

"Islamist rebel leader walks back rhetoric in first interview with U.S. media."

"[I]n his first interview with U.S. news media, Alloush was the model of pragmatism."

"Gone were his previous calls to expel members of the ruling Alawite sect from Damascus. In the interview he called them 'part of the Syrian people' and said that only those with blood on their hands should be held accountable."

"Abandoned, too, was the talk of an Islamic state. Now he said he favored allowing Syrians to decide what sort of state they wanted."

"'We want to establish a state in which our rights are fulfilled,' he said, denouncing what he called the 'sectarian discrimination' against the Sunni Muslim majority. 'After that, the people should choose the sort of state they want.' He said he would favor a 'technocratic, professional government.'"

"Asked by McClatchy to explain his change in stance, Alloush said his original statements were due to the pressure he lived under in Ghouta, the scene of a poison gas attack two years ago that killed hundreds."

"'We are under siege. We all suffer psychological stress. When I was in prison and the jailer would come and torture prisoners, after he would leave, prisoners would quarrel and beat each other,' he said."

"His spokesman, Islam Alloush, said the speeches Zahran Alloush had made in Ghouta were for internal consumption, to rally fighters in the face of other, far more radical Islamist forces, such as the Islamic State. 'There's speech for the internal audience and for the external audience,' he said. 'The internal speech is devoted to saving our sons from joining the Islamic State.'"

"Has [Zahran] changed his views? 'That is a very

good question,' said Joshua Landis, a Syria expert at the University of Oklahoma who's written about Alloush. Alloush and his staff 'are getting much more savvy,' he said, based on Twitter conversations he's had with the commander's spokesman."

"'Everybody is aware now that the regime is very weak and on the way to collapse,' said Bassam Barabandi, a former Syrian diplomat who lives in Washington. 'And every major player wants to be acceptable to the West and to the international community.'"

"'Zahran wants to be on the winning side,' he said."

"Landis said Alloush would be there. 'He's going to be a winner,' he said. Alloush's Army of Islam and other Islamist groups, the 'hard-bitten patriotic types … will win in the end,' he said."

"Presenting a new face may be one reason Alloush traveled to Istanbul, where he was interviewed, and was heading next to Jordan to confer with rebel commanders who operate in southern Syria, as well as their international backers. His fighters need weapons."

"In his interview with McClatchy, he adhered to the moderate line: 'If we succeed in toppling the regime, we will leave it to the Syrian people to choose the form of state they want,' he said. 'As for coexistence with minorities, this has been the situation in Syria for hundreds of years. We are not seeking to impose our power on minorities or to practice oppression against them. On the contrary, we have criticized the regime and fought it because it was practicing sectarian discrimination against the majority during the eras it ruled Syria.'"

"Another aide said that Alloush, to improve his image, was ready to dispense with the black and white Islamic flag and adopt the Syrian flag used by other rebel forces."

"[Zahran] said the Army of Islam had been in direct touch with Daniel Rubinstein, the Obama administration's special envoy for Syria, an assertion the State Department confirmed."

That ends the words of Alloush's allies. To summarize: He believes in self-determination, a cornerstone of democracy. He believes in freedom of religion and religious coexistence, a cornerstone of secularist nationalism. And he compromises religious fundamentals, meets with Jewish leaders part of the crusade against Islam, and raises banners of secularist jāhiliyyah for the sake of obtaining aid. And yet, Alloush has been one of the top allies of "al-Qā'idah" in Syria (the Jawlānī front) – openly having praised both Jawlānī and al-Harārī (a major leader of the Jawlānī front) in interviews released officially by his "Army of Islam." He himself has been praised by al-Harārī via internet tweets.



The Jewish envoy Daniel Rubinstein, ally of Zahran Alloush

Again, the deviance of Alloush has been something known to these jihād claimants long before this recent interview and even before the official expansion of the Islamic State to Shām, and yet the Jawlānī front supported the "Islamic Front" that Alloush led in the war against the Islamic State.[1]

This interview was followed by a declaration by the allies of the Jawlānī front condemning the Jawlānī front's killing of more than twenty apostate Druze

1 A former member of Jawlānī's shūrā council has also informed Dābiq that when Jawlānī was ordered by Dhawāhirī to join the apostate "Islamic" Front, he refused to do so, saying that Dhawāhirī was unaware of the situation on the ground. When Jawlānī was pressured by the former Ahrār ash-Shām leadership to follow Dhawāhirī's order, he stipulated that Zahran Alloush be removed from the "Islamic" Front leadership, and yet he cooperated on numerous frontlines with the "Islamic" Front led by Alloush against the Islamic State since the beginning of the Sahwah?!



The wretched Druze, an apostate sect under the protection of the Jawlānī front

in the month of Sha'bān in the village of Qalb Lawzah. This was shortly after Jawlānī's promise to not harm them during his interview with the Qatari tāghūt's channel, "AlJazeera," and this policy is in accordance with Dhawāhirī's "General Guidelines for Jihādī Action." Dhawāhirī said under the section titled "Necessary Guidelines," "Fourthly: The deviant sects like the Rāfidah, Ismā'īliyyah, Qādiyāniyyah, and deviant Sūfiyyah, should not be fought, as long as they do not fight Ahlus-Sunnah. And if they fight Ahlus-Sunnah, then the response should be limited to those combatant parties from amongst them while explaining that we only defend ourselves. These sects' non-combatants, the families of these sects at home, and their places of worship, celebration, and religious gatherings should not be targeted. The exposing of their falsehood and deviant creed and conduct should carry on. As for the places that fall under the control and authority of the mujāhidīn, then these sects should be treated with wisdom after da'wah, promoting awareness, exposing their doubts, enjoining good and forbidding evil in a manner that does not create a greater harm such as the expulsion of the mujāhidīn from those areas, or the revolting of the masses against them, or inciting a fitnah that the enemies exploit to occupy the region." This ends Dhawāhirī's words.

Jawlānī said in his interview, "At this time, we do not fight those who do not fight us. Here there are Druze villages that did not support Bashar al-Asad and did not fight. They are present in the liberated areas and were not exposed to harm. " And when he was asked by the interviewer, "But you did not raid their villages, you did not destroy their homes, you did not seize their property, you did not destroy their temples, you did not do anything at all against them up until now?" He answered, "No, not at all. Not at all ... As for transgressing against them, then this has never occurred."

Both of them called to the abandonment of jihād against the Druze apostates.

Shaykhul-Islām Ibn Taymiyyah ﷺ was asked about the ruling upon the Nusayriyyah and the Druze and answered, "The Druze and the Nusayriyyah are kuffār according to the agreement of the Muslims. It is not permissible to eat what they slaughter nor marry their women. Rather, they cannot be acknowledged with jizyah, for they are apostates from the religion of Islam, not Muslims, nor Jews, nor Christians. They do not recognize the obligation of the five daily prayers, nor the obligation of the Ramadān fast, nor the obligation of hajj, nor the prohibition of what Allah and His Messenger have prohibited of dead animals, alcohol, and so on. And if they manifest the two testimonies of faith [there is no god but Allah and Muhammad is His messenger] alongside these tenets of creed, then they are kuffār according to the agreement of the Muslims. … As for the

Druze, then they are the followers of Hashtakīn ad-Darzī who was one of the followers of al-Hākim [the apostate 'Ubaydī ruler]. Al-Hākim sent him to the people of the valley of Taymullāh Ibn Tha'labah and called them to believe in the godhood of al-Hākim. They call him 'al-Bārī al-'Allām' [The Creator, the All-Knowing] and swear by him. They are from the Ismā'īliyyah who claim that Muhammad Ibn Ismā'īl abrogated the Sharī'ah of Muhammad Ibn 'Abdillāh ﷺ. They are worse in kufr than the extreme Shī'ah. They claim that the world existed eternally and deny the obligations and prohibitions of Islam. They are from the Bātinī Qarāmitah [those who claim the religion has secret meanings contradicting its apparent meanings] who are worse in kufr than the Jews, the Christians, and the pagan Arabs. They ultimately strive to be philosophers upon the doctrine of Aristotle and his likes or the Majūs. Their doctrine is a combination of the doctrines of the philosophers and the Majūs. They hypocritically manifest Shiism" [Majmū' al-Fatāwā]

He ﷺ also said describing the Druze, "The kufr of these people is a matter over which the Muslims do not differ. Rather whoever doubts their kufr is a kāfir like them. They are not at the level of Ahlul-Kitāb nor the mushrikīn. Rather, they are from the most deviant kuffār, and so the meat they slaughter is not halāl. Their women can be taken as slaves and their property can be seized. They are apostate heretics whose repentance cannot be accepted.[2] Rather they are to be killed wherever they are found and cursed as they were described. It is not permissible to use them as guards, gatekeepers, or custodians. It is obligatory to kill their scholars and religious figures so that they do not misguide others. It is prohibited to sleep at their homes, accompany them, walk with them, or follow their funeral processions if their deaths are known. It is prohibited for the Muslims' authorities to abandon the order of Allah by not executing the hudūd upon them" [Majmū' al-Fatāwā].

He ﷺ also said describing the Bātiniyyah (which include the Druze), "If these people are overcome, they manifest repentance because the basis of their doctrine is taqiyyah and concealment of their condition. Amongst them are those who will be known and amongst them are those who might not become known. So the best way to deal with them is to be cautious concerning their matter. They should not be allowed to remain together, nor should they be allowed to carry arms, nor should they be allowed to become from the soldiers. They should be forced to abide by the laws of Islam, including the five daily prayers and recitation of the Qur'ān. There should remain amongst them those who will teach them the religion of Islam and they should be left with these teachers … And whoever is from the leaders of their deviance and manifests repentance should be expelled from their places and taken to the main lands of the Muslims where these sects have no manifest presence so that either Allah ﷻ guides him or he dies upon his hypocrisy without harming the Muslims" [Majmū' al-Fatāwā].[3]

These are the fatāwā of Shaykhul-Islām ﷺ explaining that the Druze cannot be considered ahl dhimmah, that they are worse than the Jews and Christians, and that if they repent and accept Islam then the Muslim authorities should be cautious of them due to their practice of taqiyyah and accordingly take precautionary measures in dealing with them. How much more so if they have not repented! In another fatwā in which he mentioned the extreme kufr of the Bātiniyyah (who include the Druze and the Nusayriyyah) and their treacherous alliance with other kuffār (the crusaders and the Tatars) against the Muslims, he said, "Their harm upon the Ummah of Muhammad ﷺ is greater than the harm of the war-waging kuffār like the kuffār of the Tatars, the Franks [European crusaders], and others … There is no doubt that jihād against these people and the implementation of the hudūd upon them are from the greatest acts of obedience and obligations.

2 The scholars differ whether or not the repentance of the Bātiniyyah (which include the Druze) can be accepted by the Muslim authorities. Shaykhul-Islām Ibn Taymiyyah ﷺ said, "If they manifest repentance, then there is a difference of opinion amongst the scholars on whether it can be accepted or not. Those who accept their repentance if they abide by the Sharī'ah of Islam allow them to keep their wealth. Those who do not accept their repentance, do not transfer their wealth to their heirs from amongst their kin, for their wealth is transferred to Baytul-Māl" [Majmū' al-Fatāwā].

3 As for those individuals of the sect who manifest clear signs of truthfulness, sincerity, and eagerness to further practice the religion after repentance from apostasy and after religious education, then, wallāhu a'lam, there is precedence for their case in the story of Tulayhah al-Asadī ﷺ, who apostatized by claiming prophethood during the khilāfah of as-Siddīq and later repented and fought in the battles of al-Qādisiyyah and Nahāwand against the Persians, achieving shahādah during the khilāfah of al-Fārūq. See his biography in "Siyar A'lām an-Nubalā."

This is better than jihād against those who do not fight the Muslims from the mushrikīn and Ahlul-Kitāb, for the jihād against these people is from the jihād against the apostates. As-Siddīq and the Companions began with the jihād against the apostates before the jihād against the kuffār from Ahlul-Kitāb. The jihād against them preserves what has been conquered from the Muslims' lands and so no one who intends to fight against the Muslims can enter these lands. As for jihād against those who have not fought us from the mushrikīn and Ahlul-Kitāb, then it is to further manifest the religion. And preserving assets is a priority over making gains. Also, their harm on the Muslims is greater than others' harm. Rather, their harm is like the harm of those from the mushrikīn and Ahlul-Kitāb who fight the Muslims. Rather, their harm on the religion is greater than the harm of the combatants from the mushrikīn and Ahlul-Kitāb. So it is obligatory upon every Muslim to attempt to do as much as he is able of this obligation against them. It is not permissible for anyone to hide what he knows of their secrets. Rather, he must spread them and make them public so that the Muslims know the reality of their condition. It is not permissible for anyone to cooperate with them by allowing them to remain amongst the soldiers and state employees. It is not permissible for anyone to be silent about establishing what Allah and His Messenger ordered against them. It is not permissible for anyone to forbid the establishment of what Allah and His Messenger ordered against them. This is from the greatest doors of commanding the good and forbidding the evil and jihād for the cause of Allah" [Majmū' al-Fatāwā].

In response to the actions of the Jawlānī front towards the Druze, a number of their allies released a combined statement in condemnation of the act. Below you can read their statement:

"A Statement Regarding the Painful Event that Occurred to the People of the Village of Qalb Lawzah"

"Allah ﷻ says in the qudsī hadith, 'My slaves, I have prohibited oppression for you and made it illegal amongst you, so do not commit oppression.' It was reported by Muslim."

"Our suffering nation received with great pain the news of the painful event that occurred in the liberated Idlib province towards the people of the village of Qalb Lawzah from the sons of the Druze sect for whom northern Syria testifies to their



The Druze under the protection of the Jewish state



In an interview with AlJazeera, Jawlānī assures the world that he won't harm the apostate Druze

good and positive role in support of the Syrian revolution and accommodating the refugee sons of their nation from all the regions of Idlib province, those who fled their homes under pressure from the airstrikes and crimes of the Asadī regime."

"The factions who were pained by the event rushed to send an official delegation represented by their brothers in Harakat Ahrār ash-Shām al-Islāmiyyah due to its presence near the location of the event. The delegation will meet with the dignitaries of the village to investigate the incidents and provide the necessary security procedures to restore safety and stability."

"We in the military revolutionary factions share the pain and shock of our nation from what occurred. We also reaffirm the following:"

"We condemn these painful events that increased our pain as we witness at the same time how our nation is bombed daily by the barrels of the criminal regime in the various parts of Syria."



The "Shāmiyyah Front" and "Islamic Front," mutual allies who both condemn the killing of apostate Druze

"What occurred in the village of Qalb Lawzah contradicts the teachings of our pure religion that has prohibited oppression against people and the spilling of their blood without right regardless of their sect or ethnicity. We will take the necessary procedures in cooperation with the remaining sects to prevent the repetition of this event in other liberated places. We reaffirm the necessity of handing over all those involved to a neutral shar'ī court."

"We say to all the sons of our nation, we will sacrifice what we can to protect you and defend you. We do so emulating the orders of our pure religion. We say, our weapons will not be made to face anyone except those who attack with violence and commit crimes from amongst the regime, Dā'ish, and their allies against our nation."

"We call all sides to reason, prioritize the general good, and adopt the principles of our Sharī'ah and great revolution in word and deed, for the revolution is the revolution of the nation and it will continue by Allah's permission. So whoever has not joined its blessed caravan, then the events will outpace him, and the great Syrian people will reject him."

"[Signed by:] [1] Al-Ittihād al-Islāmī li Ajnād

ash-Shām – [2] Katā'ib Thuwwār ash-Shām – [3] Harakat Ahrār ash-Shām – [4] Al-Jabhah ash-Shāmiyyah – [5] Tajammu' Fastaqim Kamā Umirt"

"Friday, 25 Sha'bān 1436AH; Corresponding to: 12 June 2015CE"

Hours later, the Jawlānī front released a statement echoing the sentiments of their allies. It stated the following:

"A Statement Regarding What Occurred in the Village of Qalb Lawzah in the Countryside of Idlib"

"All praise is due to Allah who prohibited oppression for himself and made it illegal between His slaves. May blessings and peace be upon Allah's Messenger who said, 'Be wary of oppression, for oppression is darkness on Resurrection Day.' And may blessings and peace also be upon his companions and those who follow him. As for what follows:"

"Jabhat an-Nusrah has received with great sorrow the news of the event that occurred in the village of Qalb Lawzah in the countryside of Idlib on Wednesday 23 Sha'bān 1436, corresponding to 10 June 2015, the event that a number of members of Jabhat an-Nusrah took part in without referring back to their leaders and clearly opposing the instructions of the leadership of Jabhat an-Nusrah. As soon as the event took place, a number of delegations left from Jabhat an-Nusrah to inquire on the event themselves and reassure the people of the village and reaffirm that what occurred was a mistake without justification and which occurred without knowledge of the leadership. The village and its people continue to be safe and secure under our protection and in the areas of our control. Everyone who was involved in the event will be brought forward to a shar'ī court and be held to account for what is verified from him of spilling blood, and this is only ruling by the Sharī'ah of our Lord for an-Nusrah was established since the beginning only to raise the banner of the Sharī'ah and implement its rulings."

"Jabhat an-Nusrah reaffirms that since the beginning of the conflict in the land of Shām it has not directed its weapons against anyone except those gangs from the criminal Nusayrī army, deviant Khawārij, and corrupt factions, who transgressed and assaulted the lives and honor of the Muslims. The enemy has testified to this before the friend, and all praise is due to Allah. We also call everyone to be accurate and examine the truth and incidents before publishing and reporting them. The doors of Jabhat an-Nusrah are open to all. These types of mistakes can occur to all the factions but it will always be buried alive young by Allah's grace as long as all our necks are lowered to the law of Allah ﷻ."

"All praise is due to Allah, the Lord of the creation. {And Allah is predominant over His affair, but most of the people do not know.}"

"Jabhat an-Nusrah – Al-Manārah al-Baydā' for Islamic Media"

"Date of Issue: Saturday, 26 Sha'bān 1436AH, Corresponding to: 13 June 2015"

So according to the Jawlānī front and their allies, spilling the blood of the apostate and treacherous Druze is oppression! And if it is proven that a person has done so, then he must be punished according to the "sharī'ah" they follow! The only matter left is whether or not handing over those involved to the "neutral shar'ī" court of their allies is part of the "sharī'ah" and if they do not submit to this court, have they abstained from submitting to the "sharī'ah?"

A month after these incidents, Labib al-Nahhas – head of foreign political relations for Ahrār ash-Shām – wrote an article for the Washington Post on "10 July 2015" titled "The Deadly Consequences of Mislabeling Syria's Revolutionaries." In it he said:

"As has become obvious, the Obama administration's response to the Syrian conflict is an abject failure … Short-term, stopgap measures informed by the Iraq and Afghanistan experiences,

along with the noise generated by a media fixated on the Islamic State, have taken priority over achievable, long-term goals … Nowhere is this failure clearer than in the consequence of the misguided way that Syrian revolutionaries are labeled as either 'moderate' or 'extremist.'"

"In December, Secretary of State John F. Kerry stated that 'Syrians should not have to choose between a tyrant and the terrorists.' There was, Kerry declared, a third option: 'the moderate Syrian opposition who are fighting both extremists and Assad every day.' Unfortunately, this commendable view has broken down because the United States has defined the term 'moderate' in such a narrow and arbitrary fashion that it excludes the bulk of the mainstream opposition."

"The group to which I belong, Ahrar al-Sham, is one example. Our name means 'Free Men of Syria.' We consider ourselves a mainstream Sunni Islamic group that is led by Syrians and fights for Syrians. We are fighting for justice for the Syrian people. Yet we have been falsely accused of having organizational links to al-Qaeda and of espousing al-Qaeda's ideology."

"Nothing could be further from the truth. We believe that Syria needs a national unifying project that cannot be controlled or delivered by a single party or group and should not be bound to a single ideology. We believe in striking a balance that respects the legitimate aspirations of the majority as well as protects minority communities and enables them to play a real and positive role in Syria's future. We believe in a moderate future for Syria that preserves the state and institutes reforms that benefit all Syrians … Syrians consider us an integral, valued element of the revolutionary landscape, yet we have been unfairly vilified by the Obama administration from Day One."

"Stuck inside their own bubble, White House policymakers have allocated millions of U.S. taxpayer dollars to support failed CIA efforts to support so-called 'moderate' forces in Syria. But these 'moderate' groups have proved to be a disappointment on nearly every count, not least of all in confronting the Islamic State. Further, the self-defeating policy of regarding the war against the Islamic State as being fundamentally different from, and in some cases diametrically opposed to, efforts to remove Assad from power has brought no end to either battle."

"The moral case against Assad should have been enough to discount him as an option, but now the facts of war have made it clear that he is finished. The only remaining question is who will deliver the coup de grace: the Islamic State or the Syrian opposition. That question should prompt Washington to admit that the Islamic State's extremist ideology can be defeated only through a homegrown Sunni alternative — with the term 'moderate' defined not by CIA handlers but by Syrians themselves."

"Despite a disappointing lack of genuine engagement from the international community, we remain committed to dialogue. The issues that need to be discussed are how to end Assad's reign, how to defeat the Islamic State and how to ensure that a stable and representative government in Damascus puts Syria on the path to peace, reconciliation and economic recovery while avoiding the disintegration of the state. It is not too late for the United States to change course. Kerry's 'third option' exists — but only if Washington is willing to open its eyes and see it."

So he disavows "al-Qaeda" and its so-called "ideology" and announces they are willing to cooperate openly now with the crusaders against the Islamic State after almost two years of indirect cooperation through their tāghūt allies. And this faction was supposedly the most "Islamic" faction according to the Jawlānī front, who themselves aided them against the Islamic State despite their extreme deviance!

May Allah divide the hearts of the various factions in the Sahwah Coalition until the violence amongst them becomes extremely severe. And may Allah expose the hypocrisy, duplicity, and deviance of the jihād claimants.



TAWHĪD

And Our Duty to Our Parents

{And [recall] when We took the covenant from Banī Isrā'īl, [enjoining upon them], "Worship none except Allah and be good to [your] parents"} [Al-Baqarah: 83]. {Worship Allah, and associate nothing with Him, and be good to [your] parents} [An-Nisā': 36]. {Say, "Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him and that [you] be good to [your] parents} [Al-An'ām: 151]. {And your Lord has decreed that you not worship except Him and [that you] be good to [your] parents. Whether one or both of them reach old age [while] with you, say not to them [so much as], "ugh," and do not repel them but speak to them a noble word. And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small"} [Al-Isrā': 23-24]. {And We have enjoined upon man goodness to [his] parents. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them. To Me is your return, and I will inform you about what you used to do} [Al-'Ankabūt: 8].

{And [mention], when Luqmān said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice." And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do} [Luqmān: 13-15].

In these verses, good treatment of one's parents follows the order of tawhīd and the prohibition of treating them wickedly follows the prohibition of shirk! Allah's Messenger ﷺ said three times, "Shall I not inform you of the greatest of major sins?" The Sahābah replied, "Yes, O Rasūlullāh." He said, "Associating partners with Allah and wicked treatment of one's parents" [Reported by al-Bukhārī and Muslim from Abū Bakrah]. He ﷺ also said, "The approval of the Lord is in the approval of one's father and the anger of the Lord is in the anger of one's father" [Reported by at-Tirmidhī from 'Abdullāh Ibn 'Amr].

It was also reported by the Tābi'ī Wahb Ibn Munabbih that Mūsā ('alayhis-salām) asked his Lord ('azza wa jall), "O Lord, with what do you order me?" He replied, "That you do not associate any partners with Me." He asked, "And with what else?" He replied, "That you be dutiful to your mother." He asked, "And with what else?" He replied, "That you be dutiful to your mother." He asked, "And with what else?" He replied, "That you be dutiful to your mother" [Az-Zuhd – Imām Ahmad].

So how can the muwahhid ignore this obligation and commit the major sin second to shirk by treating his parents wickedly? And how can the muwahhid not thank them, speak good words to them, and accompany them with kindness? This kind treatment is obligatory even if they might be sinful, and even if they order him with sin!

But the muwahhid should always remember that he is obliged not to obey his parents in what entails disobedience of Allah ﷻ as ordered by these āyāt and as the Prophet ﷺ said, "There is no obedience to anyone in disobedience of Allah. Obedience is only in good" [Reported by al-Bukhārī and Muslim from 'Alī]. He ﷺ also said, "Upon the Muslim is to listen and obey in regards to what he likes and dislikes, except if he is ordered with sin. If he is ordered with sin, then there is no listening nor obedience [in sin]" [Reported by al-Bukhārī and Muslim from Ibn 'Umar].

Amongst the major sins that many parents order their children with is the abandonment of the fard 'ayn jihād (jihād which is obligatory upon each and every individual). They intentionally or unintentionally distort the meaning of various ahādīth on the obligation to obtain the permission of one's Muslim parents before performing fard kifāyah jihād (jihād which is an obligation on the Ummah as a whole but not obligatory upon each and every individual). These ahādīth should be understood in light of other evidences including the statement of Allah ﷻ, {Say, "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihād in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people"} [At-Tawbah: 24]. This āyah refers to a jihād that is not excused by obeying one's parents. The scholars have unanimously explained that such jihād is the fard 'ayn jihād.

Ibn Qudāmah said, "If jihād becomes obligatory upon him then the permission of his parents is not taken into consideration because the jihād has become fard 'ayn and abandonment of it is a sin. There is no obedience to anyone in disobedience of Allah. Similarly is the case of hajj, jamā'ah prayer, Friday prayer, travel for seeking obligatory knowledge. Al-Awzā'ī said, 'There is no obedience to the parents in abandonment of obligations, Friday prayer, hajj, and jihād, because they are acts of worship that became obligatory upon him as an



individual. So the permission of parents is not taken into consideration just like prayer and because Allah ﷻ said, {And [due] to Allah from the people is a pilgrimage to the House – for whoever is able to find thereto a way} [Āl 'Imrān: 97]. He did not make the permission of parents a condition'" [Al-Mughnī].

Shaykhul-Islām Ibn Taymiyyah ﷺ said, "If the enemy plans to attack the Muslims, then repelling him becomes obligatory upon all those intended for by the attack and upon those not intended for by the attack, so that they support them, just as Allah ﷻ said, {And if they seek help of you for the religion, then you must help} [Al-Anfāl: 72] and just as the Prophet ﷺ ordered to support the Muslims" [Majmū' al-Fatāwā].

The scholars mentioned numerous cases that make jihād against the kuffār fard 'ayn, including the invasion of the Muslims' lands, the imprisonment of Muslims, the imminent threat of attack against the Muslims, and the faceoff of the opposing armies. The Khalīfah (hafidhahullāh) has made a call for a general mobilization, further emphasizing this obligation – as one of the cases making jihād fard 'ayn is the Imām commanding all the Muslims with jihād – so how can one ignore this clear-cut obligation now and be satisfied with submission to his lower self? How can one claim to be a muwahhid while preferring one's parents to Allah in love and obedience when the essence of tawhīd is preferring Allah to everyone and everything else in love and obeying Him – the Creator – even if it entails disobedience of all of the creation.

Ibn Abī Hātim ﷺ reported in his tafsīr that 'Amr Ibn Yazīd al-Khawlānī and Ibn 'Awn from amongst the Salaf (rahimahumullāh) – when asked by individuals for advice on performing jihād while their parents disapproved – would merely recite, {Say, "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihād in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people"} [At-Tawbah: 24]. That was their ijtihād in a time when most jihād was fard kifāyah. How much more applicable is their answer when the jihād is fard 'ayn, as is the case today! Rather, there is no difference that the one who abandons jihād under any pretext when it is fard 'ayn has committed a major sin and fallen into a branch of hypocrisy.

Another mistake that some muwahhidīn commit after Allah has guided them is that they become abusive of their parents when advising them, when calling them to the truth, when enjoining good on them, and when forbidding them from evil, whereas Allah ﷻ ordered Mūsā and Hārūn ('alayhimas-salām) to advise Fir'awn with gentle words. {Go, both of you, to Fir'awn. Indeed, he has transgressed. And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]} [Tāhā: 43-44]. These verses indicate that when one gives da'wah – in general – it should be done with gentle words… How much more so is the case when the recipients are one's parents? And how much more so when they are Muslims!

Abū Dāwūd ﷺ said he heard "Imām Ahmad ﷺ being asked about a man whose mother performs prayer and wudū' poorly. He said, 'He should tell her and teach her.' He was told, 'She refuses to have him teach her and says, 'I am older than you and you want to teach me!' So do you think he should

boycott her or beat her for this?' He replied, 'No, but he should teach her and tell her.' He then started ordering him to tell her kindly" [Masā'il Abū Dāwūd].

Harb al-Kirmānī ﷺ said he asked Ishāq Ibn Rāhawayh ﷺ, "Should a man enjoin good upon his parents and forbid them from evil?" He replied, "He should admonish them kindly. And he should not do so publically." He then reported the athar in which al-Hasan al-Basrī ﷺ was asked by Salām Ibn Miskīn ﷺ, "Should I enjoin good upon my parents and forbid them from evil?" He replied, "Advise them if they accept. But if they do not respond, then be silent about them" [Masā'il Harb].

Imām Ahmad ﷺ also said, "If a man sees his father upon a matter he dislikes he should teach him with neither harshness nor offense, nor should he speak roughly to him. Otherwise, he should leave him alone, for the father is not like a stranger" [Al-Ādāb ash-Shar'iyyah – Ibn Muflih].

Abul-'Abbās Ibn Qudāmah ﷺ listed the levels of hisbah (enjoining good and forbidding evil) as: informing the ignorant person, admonishing with kind speech, harshness and cursing (by saying "O jāhil" or "O fool"), prevention with force in relation to the tools of the sin not the sinner himself (by pouring out the alcohol, destroying the musical instruments, etc.), and threatening to beat the sinner and actually beating him (which can only be done by those with authority over the sinner). He then said, "The son can use from these levels of hisbah: informing [his ignorant parents that such and such is a sin], then gently admonishing and advising them, and from the fourth level of hisbah, he can break their musical instruments, pour their alcohol out, and so on" [Mukhtasar Minhāj al-Qāsidīn]. "He is not allowed to practice hisbah on them with curses, harshness, threats, or physical beatings" [Al-Ihyā'].

This discussion clarifies that abuse of one's parents is not permissible when making da'wah to them or practicing hisbah on them.

We ask Allah to make us from those who thank Him and thank their parents. We also ask Him to guide our parents to His straight path.





A Fatwā for Khurāsān

This question reached us from Wilāyat Khurāsān and was presented to a noble brother to answer. We publish it here so that it can benefit others out there.

Question: How are you my noble brother? How is your health? May Allah, keep you firm on the straight path. And may He bless you with guidance, good health, and deep conviction.

My noble brother, I hope you can answer a question posed to me by a prominent person from the ranks of Taliban who has come to learn about the Islamic State and wants to pledge allegiance to the Khalīfah Abū Bakr al-Baghdādī (hafidhahullāh), but he needs an answer to the following question, and we have attempted to answer to the best of our ability.

The question: "If the amīr (he means Mullā 'Umar) is still present, then the bay'ah to the second amīr and the second khilāfah is not valid, because of what Muslim reported from Abū Sa'īd al-Khudrī ﷺ, "If bay'ah is given to two khulafā', then kill the second of the two." And Amīrul-Mu'minīn (he means Mullā 'Umar) was certainly once a leader. But now if we suppose he was killed, isn't it a condition that it be confirmed with certainty, so that the people know about the appointment of a new imām (he means Shaykh Abū Bakr al-Baghdādī) and thereby they fulfill the duty upon them. If we suppose that the amīr (he means Mullā 'Umar) still exists, then appointing the second imām (he means Shaykh Abū Bakr al-Baghdādī) will become questionable. It is necessary to find a solution for this."

My noble brother I request you reply as soon as possible. May Allah reward you with good on behalf of Islam and jihād.

The answer: All praise is due to Allah who made the universe upon a firm and wise system. May peace and blessings be upon his noble messengers – the guides of the nations towards the clear truth. And may peace and blessings be particularly upon our noble Prophet whom Allah sent as a mercy to all creation, to make them ascend on the ladder of wisdom towards the heavens and improve their condition in this world and the Hereafter. As for what follows:

You should know – may Allah make us and you understand the words of Allah and His Messenger – that the general shar'ī imāmah is for the person

who fulfills its conditions and qualification mentioned in the texts of the Sharī'ah and the words of the scholars. The imām could be general to all the Muslims, and he is called the general imām or the khalīfah. This leader, due to his status and the nature of his imāmah, has general influence; obedience to him is obligatory upon all the Muslims. This kind of imāmah is the default by which the obligation upon the whole Ummah to appoint a khalīfah is fulfilled and through him, the obligation is established. This is the intent of all the verses and ahādīth that order and guide towards appointing an imām and khalīfah, like the hadith, "Then there will be khilāfah upon the prophetic methodology," and the hadīth narrated by Hudhayfah ﷺ "Stick to the jamā'ah of the Muslims and their imām," and the hadith "If bay'ah is given to two khulafā', then kill the second of the two," and the other texts that are about the rules regarding the general imām or khalīfah who deserves this description having fulfilled the conditions and qualifications for it, as in the case of the khilāfah of the four Rightly Guided Khulafā', as well as al-Hasan Ibn 'Alī Ibn Abī Tālib, Mu'āwiyah Ibn Abī Sufyān, 'Abdullāh Ibn az-Zubayr ﷺ and the khilafah of 'Umar Ibn 'Abdil-'Azīz ﷺ, and others [from the Umawī and 'Abbāsī khulafā'].

And it might be the case that the imām or amīr is specific to some region or land, then he would be a territorial leader whose authority does not exceed his territory, as the historians mentioned that when the khalīfah of the time Mu'āwiyah Ibn Yazīd died in 64AH, the people of Damascus appointed ad-Dahhāk Ibn Qays as a leader to look after their affairs until the general imām is given bay'ah. This kind of leadership is not allowed except in cases of necessity and when the general imāmah is dissolved. This is done to fill the political and shar'ī gap and to establish whatever is possible from the laws of the Sharī'ah. Many scholars of shar'ī governance have mentioned such appointments in such situations, like al-Juwaynī in his prized book "Giyāth al-Umam," in which he said, "The purpose of imāmah is the betterment of the condition of the general public, planning the affairs, and protecting the frontiers."

"Therefore, if appointing a single imām whose orders are executed is possible, then there is no doubt that this is best in accordance with the requisites of governance. If this is not possible, it is not correct to leave and neglect the people whom the imām's supervision does not reach, as there will be no leader to gather them nor any deterrent to prevent them from evil. So they have to appoint ministers to whom they turn for leadership. If they remain leaderless, they will perish, and this is obvious and unpreventable."

If not for the absence of the Khilāfah before, there would not have been a shar'ī justification for those territorial leaderships or small groups to be formed and remain. Accordingly, it is obligatory to appoint a single imām and khalīfah for the Ummah who will govern the people in accordance with Allah's religion and make them follow the laws of the Sharī'ah. This is because khilāfah is similar to the case of water for wudū', which is the default, and those territorial leaderships are like tayammum, which is an alternative allowed when necessary. And when the default is available, the alternative is unaccepted. Therefore, when the khalīfah is appointed, all other pledges of allegiance and leaderships outside of it become void. That is why al-Juwaynī said after his above statement, "If the obstacles are removed and the imām is able to supervise those people, the leader and his subjects must obey the imām and submit to him in peace. The imām should accept their excuses and govern their affairs. If he decides to approve the appointment of whom they had appointed, he can do so. And if he sees it best to change him, then his opinion is to be followed and they must return to his decision."

If this is understood and the difference between these realities becomes obvious, the answer to the question posed becomes clear through the just and precise description of the imāmah of Shaykh Abū Bakr al-Husaynī al-Baghdādī and the leadership of Mullā 'Umar, since one cannot decide on a matter until the whole picture is understood. Accordingly, the declarations, statements, conducts, and nature of Mullā 'Umar's leadership shows without a doubt that it



The nationalist borders of Mullā 'Umar's so-called "emirate"

is a nationalist, territorial leadership not fulfilling the meaning of the general imāmah concerning rules, responsibilities, and liabilities. If Mullā 'Umar says in one of his statements, "The Emirate of Afghanistan believes in establishing bilateral and positive relationships with the neighboring countries within the framework of mutual respect … We assure all the neighboring countries that just as the Emirate will not let anyone interfere in its affairs, it will not interfere in other's affairs" [Congratulations on the Occasion of Eid al-Adhā 1430AH], then this is very clear in showing that the man is not striving to establish a general shar'ī khilāfah whose supervision affects the whole world and that attempts to rescue the Islamic world from its kāfir and apostate governments. Rather he intends through his movement to establish a nationalistic state within its boundaries. This becomes more clear in another statement where he spoke about the future of his land and said it would be "purely Islamic and Afghānī in nature" and said it would enjoy "a nationalistic shar'ī system … and preserve the union of the lands of the nation" [Congratulations on the Occasion of Eid al-Adhā 1433AH]. This all confirms that this state was created to govern Afghanistan only and that it takes into consideration the international standards by not getting involved in any disputes with neighboring countries. And this contradicts the purpose of the general imāmah, which attempts to unify the ranks of the Muslims all around the world and has concern for all their affairs and causes, and it directly gets involved for their betterment and rectification in accordance with the prophetic methodology and announces that it does so.

Never mind the fact that all these statements and declarations greatly contradict the shar'ī principles that command to fight the kuffār wherever they may be found, to show animosity towards all of them, and to not incline towards them using elusive statements or those whose words carry false meanings based upon modern day political concepts. And if the religion of an individual Muslim is not upright – even if he only worships Allah and abandons shirk – until he shows animosity towards the mushrikīn and proclaims his animosity and hatred towards them, how could it be permissible for a party with power and influence to become feeble in practicing this great rite at least in its political messages?![1]

On the other hand, the Islamic State (may Allah honor it) in its announcement of establishing a khilāfah and appointing a khalīfah for the

1 Editor's Note: The reality is that these matters are more serious than Mullā 'Umar's leadership being territorial or non-Qurashī, but the noble brother answered the question in accordance with the manner it was posed to him and pointed out some matters of the "emirate" that had reached him. For further reading see "Fādihat ash-Shām wa Kasr al-Asnām" ("The Shāmī Exposure and the Crushing of Idols") by Abū Maysarah ash-Shāmī.


The mujāhidīn of Khurāsān give bay'ah to the Khalīfah

Muslims, its spreading of its influence to vast regions of the blessed land and the core of the Islamic world, its sending of leaders and wulāt (plural of wālī) to the other lands and regions, the pledging of allegiance of many groups to it, and its proclamation of animosity towards the world order and jihād against it wherever such is possible, and its controlling many of the important regions, all of this and other matters are from the clearest things showing the reality of this blessed Khilāfah and that it is in accordance with and following the purposes and approaches of the Sharī'ah regarding the general imāmāh.

More importantly, the contract of bay'ah to Imām Ibrāhīm al-Badrī as-Sāmarrā'ī (Shaykh Abū Bakr al-Baghdādī – hafidhahullāh) was done as that for the khilāfah and referred to him as the Khalīfah of the Muslims, and this State calls all the people to give him bay'ah with this name and description. The clearness of this matter must be considered when judging its legitimacy, because the pledge for imāmah is from the greatest of all contracts, which stipulate knowledge of the contract, clarity regarding its reality, and the obviousness of its wording. If the contract of buying and selling is considered invalid according to many of the scholars, except with an offer, an acceptance, and knowledge of what is being agreed upon, how much more so in the case of khilāfah, considering that the bay'ah is similar in its rulings to that of trade agreements. Al-Qalqashandī said, "The meaning of bay'ah is a contract and promise and is very similar to trade in reality" [Subh al-A'shā]. Ibn al-Athīr said describing the reason it is called bay'ah, "It is as if they all traded their sincere obedience and deepest affairs for what the other side has offered" [An-Nihāyah]. And we know that Mullā Umar has not called his bay'ah that of khilāfah, nor did he act in accordance with its requisites, rather he made it clear through his statements that his leadership is not a khilāfah nor a general imāmah, but instead it works only within its borders as we showed above. Then how can one say Mullā 'Umar is a khalīfah, when he didn't appoint himself as such?

How strange! How can the attribute of khilāfah be looted from a person who confronted the responsibility, fulfilled it, and bore its burdens, and be given to a person who refrained from it, turned away from it, and worked against its requisites?

Likewise, we will not forget to mention that even if Mullā 'Umar were to call for a bay'ah to himself in the name of khilāfah, it would be void concerning the consensus of the scholars and based on the clear-cut shar'ī texts that being from the Quraysh is a condition for a legitimate khilāfah. This is due to the authentic ahādīth and the agreement of the Companions on the matter. And the oddness of those who strayed from this consensus such as the Khawārij, Mu'tazilah, people of bid'ah, and some of the later scholars, and supported the khilāfah of a non-Qurashī should not be considered. The Prophet ﷺ said, "This matter will remain amongst Quraysh, even if only two of them remained" [Al-Bukhārī and Muslim]. And the Prophet ﷺ said, "This matter will remain in Quraysh. No one will oppose them over it but Allah will drag him upon his face into Hell, as long as they uphold the religion" [Reported by al-Bukhārī]. The Prophet ﷺ also said, "The a'immah (plural of imām) are from Quraysh" [Reported by an-Nasā'ī].

The Prophet's confining of imāmah to a Qurashī is evidence that it is not valid for a non-Qurashī. Otherwise, there is no benefit in mentioning it. Numerous scholars have reported the consensus on the Qurashī condition for imāmah. Al-Māwardī said, "The seventh condition is the lineage, that the imām be from Quraysh. This is due to clear texts and consensus. The opinion of Dirār who strayed and permitted it for all people cannot be considered, because on the day of as-Saqīfah when the Ansār had given bay'ah to Sa'd Ibn 'Ubādah, Abu Bakr ؓ responded to them with the statement of the Prophet ﷺ 'The a'immah are from Quraysh.' So they gave up holding on to the claim and turned back from the idea of making a shared leadership, as they had said before, 'An amīr from us and an amīr from you.' They submitted to his narration, accepted its truth, and were pleased with his statement, 'We are the leaders and you are the ministers.' The Prophet ﷺ

said, 'Give precedence to Quraysh and do not give precedence to others over them'. There is no place with this accepted text for a doubt to dispute the condition. Nor is there a place for one to oppose it" [Al-Ahkām as-Sultāniyyah].

Ibn Hazm adh-Dhāhirī overemphasized this by saying that whoever permitted the imāmah for a non-Qurashī has denied the hadīth of the Prophet ﷺ and disbelieved in Allah. He said, "We narrated through Muslim from 'Abdullāh Ibn 'Umar that Allah's Messenger ﷺ said 'This matter will remain amongst Quraysh, even if only two of them remained,' and through al-Bukhārī from Mu'āwiyah who said, 'I heard Allah's Messenger ﷺ say, 'This matter will remain in Quraysh. No one will oppose them over it but Allah will drag him upon his face into Hell, as long as they uphold the religion." I say: The narration of Ibn 'Umar is more general than the narration of Mu'āwiyah. Both these narrations – although they are in the form of information – are authentic and certain. If one were to allow leadership to be in other than Quraysh, it would be denying the report of the Prophet ﷺ. This is kufr in the case of one who allows such. So it is proved that whoever claims leadership and khilāfah from other than Quraysh, is not a khalīfah nor an imām nor a person of authority. Rather, he has no authority. He, whoever supports him, and whoever approves his authority become sinners and disobedient of Allah by transgressing His limits defined upon the blessed tongue of the Prophet ﷺ" [Al-Muhallā].

In general, this issue – the condition that the imām is from Quraysh – although some contemporary scholars downplayed it, the early scholars mentioned it as a matter of creed separating Ahlus-Sunnah from sects of the people of bid'ah, as as-Saffārīnī ﷺ mentioned in his poetic treatise "Ad-Durratul Madiyyah fi 'Iqdil Firqatil Mardiyyah" (The Bright Pearl about the Creed of the Favored Sect) in the chapter on imāmah and the matters related to it:

"Its conditions are Islam, being a free person, having healthy hearing, being just and knowledgeable. In addition to being knowledgeable, he must be from Quraysh, adult and sane, and with power."

Based on all this, we say: Mullā 'Umar is not from Quraysh. And this is mentioned in his biography published by the Taliban emirate on their official website. And this has an effect on invalidating his khilāfah if he were to claim this position.

On the other hand, the lineage of Shaykh Abū Bakr al-Badri as-Sāmarrā'ī al-Baghdādī not only goes back to Quraysh, but also to the household of the Prophet Muhammad ﷺ. This is famous, well known, and confirmed by the lineage specialists in Iraq and elsewhere. For example, the lineage specialist and author of the book "'Ashā'ir al-'Irāq" (The Clans of Iraq) said, "Albū Badrī Clan: Their leader [during the era of the author] was Ustādh Sa'īd al-Badrī. [He then mentions the lineage of Sa'īd to his grandfather Badrī and then said] Their lineage goes back to Imām Muhammād al-Jawād. They live inside Sāmarrā'" ['Ashā'ir al-'Irāq: Page 385]. Muhammad al-Jawād is from the very famous Husaynī members of Ahlul-Bayt. He is Muhammad al-Jawād Ibn 'Alī ar-Ridā Ibn Mūsā al-Kādhim Ibn Ja'far as-Sādiq Ibn Muhammad al-Bāqir Ibn 'Alī Zayn al-'Ābidīn Ibn al-Husayn ash-Shahīd Ibn 'Alī Ibn Abī Tālib. He died in 220AH.

In summary, this discussion should help you understand the hadīth of the Prophet ﷺ, "If bay'ah is given to two khulafā', then kill the second of the two," and the hadīth, "Fulfill the pledge to the earliest" [Sahīh Muslim]. And when applying them to the present condition asked about, there is no doubt that there is only but one khalīfah now and that is Shaykh Abū Bakr Ibrāhīm Ibn 'Awwād al-Badrī as-Sāmarrā'ī al-Husayni al-Qurashī (hafidhahullāh). He is the Imām of the time who fulfilled the conditions and qualifications stipulated by the Sharī'ah, whereas Mullā 'Umar was at most one day a former leader of one of the Islamic lands. And if we suppose Mullā 'Umar is still alive and that the late deviant statements are not his, then it is obligatory upon him and those with him to obey the Khalīfah and accept his imāmah and submit to him, in accordance with the command of Allah and His Messenger ﷺ to unify the word and ranks and to gather upon the

methodology of the Prophet ﷺ, his Sahābah, and the Salaf of this Ummah in matters of īmān and Sunnah and rulings of imāmah and khilāfah. It is also obligatory upon everyone who gave bay'ah to Mullā 'Umar and his emirate to know that this pledge has been overtaken by a more authorized and obligatory pledge, and that is the bay'ah to the Khalīfah of today. They should know that they will not be truly exempted from the blameworthy attribute mentioned in the hadīth of the Prophet ﷺ, "Whoever dies without a pledge of allegiance, dies a death of jāhiliyyah" other than by fulfilling this responsibility, by pledging allegiance to the general Imām. All other pledges are feeble in comparison to it, deficient in their rulings and purposes. And Allah alone is to be relied upon.

It may be appropriate here to respond to those people who say that it is not obligatory on the mujāhidīn in Khurāsān and other distant places to pledge allegiance to Shaykh Abū Bakr al-Qurashī al-Baghdādī (hafidhahullāh). They claim that his rule and influence hasn't reached them.

This claim is also not correct. It is a doubt repeated by those who don't know the Sīrah of the Prophet ﷺ in sending his delegates out. They didn't read about the khulafā' of Islam and the early leaders and how they dealt with this matter. This becomes clear by saying that it is sufficient for news of the major bay'ah to reach other regions and groups. And it becomes especially obligatory upon every group that has power and influence, because of the agreed upon fiqhī principal, "Whatever is needed to fulfill an obligation itself becomes an obligation." If gathering under one imām is not fulfilled except with the different other factions joining him, then entering the greater body becomes obligatory upon all those other factions. That is why when Abū Bakr as-Siddīq ؓ was given bay'ah in the Saqīfah of Banū Sā'idah in al-Madīnah, that was sufficient to make bay'ah obligatory upon the rest of the Arabian Peninsula even though his power and might hadn't reached them yet.

For this reason, when the Arabs apostatized from Islam and some distant parts of the Arabian Peninsula remained outside the reach of Abū Bakr as-Siddīq ؓ, this was not an excuse for them to abandon obedience to him and break their pledge to him. From these examples is the story of the town of Juwāthā. "There was no town firm on the truth [after al-Madīnah] other than this town, Makkah, and Tā'if. It was the first town to hold the Friday prayer after the apostasy as reported by al-Bukhārī from Ibn 'Abbās. The apostates besieged them and confined them, even preventing food from reaching them. So they starved severely until Allah granted them salvation. A man from amongst them named 'Abdullāh Ibn Hadhaf belonging to the tribe of Banū Bakr Ibn Kilāb said some poetry after suffering severe hunger:"

"'Will not a messenger deliver a message to Abū Bakr and all the youth of al-Madīnah? Could you come to the aid of a noble people who are besieged, sitting in Juwāthā? Their blood in every mountain pass is like the beams of the sun blinding the viewers. We have relied upon ar-Rahmān and found that patience comes to those relying on Him'" [Al-Bidāyah wan-Nihāyah].

And it also well known to the one who studies the books of Sīrah, history, and the laws of imāmah, that if someone is given the pledge of khilāfah in any of the lands and then sends his delegates to other regions and lands, then such is sufficient to make it obligatory upon the people of those lands to obey him and that his order is to be executed merely by the arrival of his delegates to them, even if he does not dispatch an army and soldiers with them to make the people abide by his order and force them to do so. This is certainly the case in Wilāyat Khurāsān by the presence of the Wālī whom Amīrul-Mu'minīn appointed and placed in charge there.

The evidence for this is that when Amīrul-Mu'minīn 'Alī Ibn Abī Tālib ؓ took charge of the Khilāfah, he sent his delegates to other regions, and among them he sent a delegate for Shām and he didn't have control or power over them at that time. And no doubt, they fell into the sin of division and disagreement by not allowing their amīr to take control of them and execute

his power over them. Allah ﷻ said, {And hold firmly to the rope of Allah all together and do not become divided} [Āl ʻImrān: 103].

And when Yazīd Ibn Muʾāwiyah died, Amīrul-Muʾminīn Ibn az-Zubayr ﷺ took charge of leading the people and was given bayʾah in Makkah. He sent his delegates to other regions. All other regions surrendered to him except Damascus. So whoever disobeyed him and opposed him thereby became outside of the jamāʾah and a rebel, as the scholars have confirmed. Ibn Qudāmah said, "ʻAbdul-Malik Ibn Marwān rebelled against Ibn az-Zubayr and killed him and took over the land and its people" [Al-Mughnī].

Finally we invite the people of Khurāsān to hasten to obey the command of Allah and His Messenger ﷺ, to unify the word, to join the ranks, and pledge allegiance to the Khalīfah of the Muslims, and to distance themselves from the deviant desires that turn them from this good and throw the doubts into the hearts and souls, and to not be supporters of our enemies from the crusaders and the apostates against us, by abandoning support of the Khilāfah that Allah's Messenger ﷺ gave glad tidings of. Today we are facing the crusader world, the forces of apostasy, and their allies. And let them be warned of following the path of those before them:

{When they said to a prophet of theirs, "Send to us a king, and we will fight for the cause of Allah." He said, "Would you perhaps refrain from fighting if fighting was prescribed for you?" They said, "And why should we not fight for the cause of Allah when we have been driven out from our homes and from our children?" But when fighting was prescribed for them, they turned away, except for a few of them. And Allah is Knowing of the wrongdoers. And their prophet said to them, "Indeed, Allah has sent to you Tālūt as a king." They said, "How can he have kingship over us while we are more worthy of kingship than him and he has not been given any measure of wealth?" He said, "Indeed, Allah has chosen him over you and has increased him abundantly in knowledge and stature. And Allah gives His sovereignty to whom He wills. And Allah is all-Encompassing in favor and Knowing"} [Al-Baqarah: 246-247].

And Allah guides to the straight path.



Shaykh Shahīdullāh Shāhid (Shaykh Maqbūl), one of the first mujāhidīn of Khurāsān to race to give bayʾah to the Khalīfah. May Allah accept him amongst the shuhadā.

SELECTED10

TEN VIDEOS SELECTED FROM THE WILAYAT OF THE ISLAMIC STATE

ALHAYAT

1ST عام على الفتح
ONE YEAR AFTER THE LIBERATION



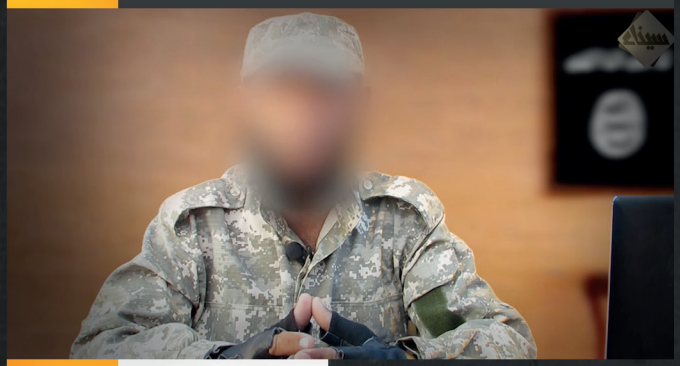
WILAYAH: NINAWA

2ND غزوة الشيخ أبي مالك التميمي ١
THE BATTLE OF SHAYKH ABU MALIK AT-TAMIMI 1



WILAYAH: HIMS

3RD حرب العقول
THE BATTLE OF MINDS



WILAYAH: SAYNA'

4TH قلعة المجد العصية
THE DEFIANT CITADEL OF GLORY



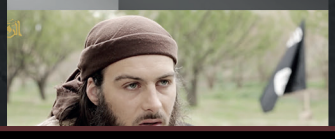
5TH غزوة الشيخ أبي مالك التميمي 2
THE BATTLE OF SHAYKH ABU MALIK AT-TAMIMI 2



6TH انفروا خفافا وثقالا
MARCH FORTH WHETHER LIGHT OR HEAVY



7TH قصة أبي سلمان الفرنسي
THE STORY OF ABU SALMAN AL-FARANCI





FROM THE PAGES OF HISTORY:

THE EXPEDITIONS, BATTLES AND VICTORIES OF RAMADAN

Indeed, the month of Ramadān has a feature distinguishing it from other months. It is the month of Qur'ān, staying up for prayer, fasting, and charity, in addition to other acts of worship done in Ramadān. It is a month in which the Muslims expend an effort that they do not expend in other months.

As for jihād in this month, then the welcoming of Ramadān by the mujāhidīn is greater and the heed they take is more. This is because Allah ﷻ opens gates for the Muslims in Ramadān and upon them He sends His mercy. Thus, it is indeed a noble month. The gates of Jannah are opened and the gates of Hell are closed. The devils are chained up. It is a noble month in which good deeds are multiplied and lowly desires are subdued. It is a month in which one who fasts and stands in night for prayer with īmān, hoping for reward, is forgiven for that which has preceded from his sins. If this is the case, then what do you think of one who fasts, stands in night for prayer, and wages jihād with his self, his wealth, and his tongue?

Because of these distinguishing features, throughout history, the months of Ramadān were days of jihād and battles. In these months many Islamic expeditions, battles, and victories occurred, victories that history would never forget. We will be brief and mention a selection of them only inshā'allāh.

The Expeditions the Prophet Dispatched in Ramadān

The definition of a ghazwah is a battle in which the Prophet ﷺ went out with his companions and himself led the battle. A sariyyah on the other hand is one he was not present in and did not lead. The total number of sarāyā he dispatched was 73, 11 of which were sent out in the month of Ramadān. These 11 are the following:

1) The Sariyyah of Sāhil al-Bahr: This occurred in the Ramadān of the first year after the Hijrah. It was the first expedition dispatched in Islam. The Prophet ﷺ appointed Hamzah ﷺ as its leader and sent him with 30 men from the Muhājirīn. They went out to face a trade caravan belonging to Quraysh that had come from Shām. They reached Sīf Al-Bahr, an area on the coast of the Red Sea, facing the kuffar and preparing rows for battle. Majdī Ibn ʻAmr al-Juhanī who was an ally of both sides, came between the two sides and as a result they did not fight.

2) The Sariyyah of ʻUmayr Ibn ʻAdī al-Khitmī: This occurred in the Ramadān of the second year after the Hijrah. The Prophet ﷺ dispatched this expedition to kill ʻAsmā' Bint Marwān, a woman who used to insult Islam and incite against the Prophet ﷺ. ʻUmayr Ibn ʻAdīy al-Khitmī came to her house at night and placed his sword on her chest, applying pressure until he had carried it through to her back.

3) The Sariyyah of Zayd Ibn Hārithah: In the Ramadān of the sixth year after the Hijrah, the Prophet ﷺ dispatched an expedition for Banū Fazārah in a region of al-Qurā Valley. The reason was that men from Banū Fazārah had intercepted a trade caravan belonging to the Muslims and looted it. Zayd Ibn Hārithah left for them while heading a troop of the Prophet's companions. They reached them in the morning and surrounded them and took Umm Qirfah Fātimah Bint Rabī'ah al-Fazāriyyah. She was an old woman venerated and obeyed by her people. She had prepared 40 cavaliers from her sons and her son's sons to kill the Prophet ﷺ. The noble companion Zayd Ibn Hārithah killed them all including Umm Qirfah.

4) The Sariyyah of ʻAbdullāh Ibn ʻAtīk: This occurred in the Ramadān of the sixth year after the Hijrah. The tribes of al-ʻAws and Khazraj used to compete in their defense of the Prophet ﷺ. So when the ʻAws killed Ka'b Ibn al-Ashraf, who used to cause the Prophet ﷺ harm, the Khazraj searched for someone who was similar to him in opposition to the Messenger of Allah ﷺ . They found their target in Abū Rāfi' Salām Ibn Abī Haqīq an-Nadrī. He was the one who gathered the parties on the day of the Khandaq (Trench) and prepared the Ghatafān tribe to fight the Messenger of Allah ﷺ. He would also disparage Allah's Messenger ﷺ in the various gatherings. The Khazraj from the Sahābah sought permission from the Prophet ﷺ to kill Abū Rāfi'. He gave them permission so they sent five of their members with ʻAbdullah Ibn ʻAtīk leading them. The sariyyah raided the house of Abū Rāfi', killed him, and returned.

5) The Sariyyah of Ghālib al-Laythī: In the Ramadān of the seventh year after the Hijrah, the Prophet ﷺ sent this detachment to Banū ʻUwāl and to Banū ʻAbd Ibn Tha'labah, two tribes from the Bedouins of Najd. The men of the two tribes used to conduct raids on the outskirts of al-Madīnah whilst the Muslims were pre-occupied with their battles against Quraysh and the Jews. Under the leadership of Ghālib al-Laythī, 130 fighters from the Muslims marched towards them. They attacked them at the time of Fajr and killed everyone who stood against them. The remaining fled. They seized livestock and sheep from them which they took back to al-Madīnah.

6) The Sariyyah of Abū Qatādah as-Salamī: This occurred in the Ramadān of the eighth year after the Hijrah. This was at the time that the Prophet ﷺ contemplated attacking Makkah. He sent Abū Qatādah as-Salamī with 8 others to Batn Idam (a valley north of Makkah). This was in order to trick Quraysh with regards to the true goal of the Muslims, and make them think that the Muslims were targeting that area and not Makkah. The sariyyah reached the target without facing anything and so departed, joining up with the Muslim army.

7) The Sariyyah of Khālid Ibn al-Walīd: This

occurred in the Ramadān of the eighth year after the Hijrah. The Prophet ﷺ had destroyed all of the idols that had been in the Ka'bah at the time of the Conquest of Makkah. He sent military expeditions to destroy the idols in the neighboring areas and sent Khālid Ibn al-Walīd with 30 cavaliers to the idol of al-'Uzzā in Nakhlah (a valley between Makkah and Tā'if). They reached it and destroyed it.

8) The Sariyyah of 'Amr Ibn al-'Ās: At the same time, the Prophet ﷺ sent 'Amr Ibn al-'Ās at the head of a sariyyah to the idol of Suwā' in the area of Ruhāt (near Makkah). They destroyed it.

9) The Sariyyah of Sa'd Ibn Zayd al-Ashhalī: Similarly to preceding examples and also in the Ramadān of the eighth year after the Hijrah, the Prophet ﷺ sent Sa'd Ibn Zayd with 20 cavaliers to the idol of Manāt in an area known as al-Mushallal (on the coast of the Red Sea). When they reached it, a dark, naked woman came out with her hair disheveled, shouting of woe and calamity whilst slapping her chest. Sa'd killed her and destroyed the idol.

10) The Sariyyah of 'Alī Ibn 'Abī Tālib: In the Ramadān of the tenth year after the Hijrah, the Prophet ﷺ sent 'Alī to Yemen and arranged a battalion for him. He wrapped 'Alī's turban for him with his own hand. 'Alī departed with 300 riders. When they arrived, he sent his soldiers who returned with spoils of war seized from the kuffār (money, women, children and livestock). He then met their army and called them to Islam. They refused and fired arrows and threw stones at the Muslims. In response, 'Alī lined up his companions and fought them. He killed 20 of their men. The rest split up and escaped. 'Alī did not pursue them and called them once again to Islam and they responded.

11) The Sariyyah of Jarīr Ibn 'Abdillāh al-Bajalī: In Ramadān of the same year, the Prophet ﷺ sent Jarīr Ibn 'Abdillāh with 150 cavaliers to the idol of Thul-Khalasah. The idol was a house in the area of Tabālah (between Makkah and Yemen). It was known as the Ka'bah of Yemen as people used to perform hajj to it in the Jāhiliyyah. When they reached Thul-Khalasah they burned it and destroyed it.

The Ghazawāt of the Prophet in Ramadān

The number of battles that the Prophet ﷺ himself led reaches 28. The greatest two battles from amongst them occurred in Ramadān. They are the Great Battle of Badr and the Conquest of Makkah.

1) The Battle of Badr: It occurred in the Ramadān of the second year after the Hijrah. Allah ﷻ described it as {the day of criterion – the day when the two armies met} [Al-Anfāl: 41] and described His giving victory to the Muslims through this battle and His honoring of them after their humiliation, {And already had Allah given you victory at [the battle of] Badr while you were few in number} [Āl 'Imrān: 123].

In the Battle of Badr, the Muslims, under the leadership of the Messenger of Allah ﷺ departed to intercept a convoy belonging to Quraysh that was led by Abū Sufyān. But Abū Sufyān changed his path to the coast and called upon the people of Makkah to aid him. They departed to fight the Muslims, being led by Abū Jahl. The two armies met in Badr (a well between Makkah and al-Madīnah) and Allah supported the Muslims who were 317 fighters against the mushrikīn who were more than one thousand. 14 Companions were martyred in the battle (6 from the Ansār and 8 from the Muhājirīn). 70 from the mushrikīn were killed and 70 were taken prisoner.

2) The Conquest of Makkah: In the Ramadān of the eighth year after the Hijrah, the Prophet ﷺ moved to conquer Makkah with ten thousand warriors after Quraysh broke their covenant. Allah ﷻ granted them victory in Makkah after an easy battle in which 12 mushrikīn were killed and 3 Companions were martyred. Ibnul-Qayyim described the Conquest of Makkah saying, "It was the greatest conquest. By it, Allah honored His religion, His Messenger, His soldiers and his trustworthy party. Through it, He retrieved His land and His house – that He made as a guidance for the people – from the hands of the kuffār and the mushrikīn. It is the conquest over which the inhabitants of the Heavens rejoiced. The loftiness of its honor reached the heights of the stars. The people entered into the religion of Allah

in multitudes. And the world was illuminated with brightness and joy" [Zād al-Ma'ād].

This is Ramadān! This is how as-Salaf as-Sālih (the Righteous Predecessors) were in it! Jihād, battles, and action, as well as support and victory from Allah! What a great difference there is between as-Salaf as-Sālih and one who spends the days of Ramadān in sleep and artistically preparing different types of food and drink, who spends his nights in amusement and play.

Therefore, O you who remains sitting back from jihād even as the mujāhidīn march out day after day in this blessed month to face the legions of kufr gathered to wage war against Allah's religion, do not allow another Ramadān after this one to pass you by except that you have marched forth to fight for Allah's cause. And O you who continues residing in the lands of kufr under the authority of the crusaders and the tawāghīt, in the shade of their manmade laws, hearing them revile Allah's Sharī'ah day and night in their media and describe it as backwards, oppressive, and barbaric, do not allow another Ramadān after this one to pass you by except that you have made hijrah from the lands of kufr to the lands of the Islamic State!





AMERICAN KURDISTAN

The murtadd Kurdish leader Massoud Barzani

{You would think they are united, but their hearts are divided} [al-Hashr: 14].

When American warplanes began bombing the region of ʻAyn al-Islām last year in support of their YPG proxies – the Syrian branch of the PKK[1] – in an attempt to halt the Islamic State's advance, PKK supporters enthusiastically welcomed America's intervention in the region. Their excitement at being backed by the firepower of America's air force did not even subside when that same air force decimated ʻAyn al-Islām, turning the Kurdish city into a heap of rubble and debris. The crusaders' desperate need for a competent proxy force on the ground meant that they were prepared to spend hundreds of millions of dollars, if not more, on providing close air cover for an organization that they still consider a terrorist entity. For the PKK, it was a reason to celebrate. They suddenly had their own air force, it was clear the crusaders needed them, and as far as they were concerned, nothing could ruin the moment. It was the birth of American Kurdistan.

Stretching from eastern Turkey, through northern Syria and Iraq, all the way to northwestern Iran, the region commonly referred to as Kurdistan is comprised of a majority Kurdish population. Despite the legacy of the Muslim Kurds producing legends such as Salāhuddīn al-Ayyūbī, amongst others, the bulk of the Kurdish political and military factions today are secularist or Marxist in nature. The most prominent of these rival factions are the PKK, the KDP[2], and the PUK[3].

Driven by their opportunism, not to mention their fear of Allah's Sharīʻah one day ruling Kurdistan, these groups have allied with the crusaders in their war against the Islamic State, hoping to bolster their own image on the international political scene, and secure American and international support for their political goals in exchange for their largely inept role on the frontlines against the mujāhidīn. For their part, the crusaders believe that the PKK represents a key part of their strategy in Shām, saving them the embarrassment of having to rely exclusively on the Free Syrian Army (FSA). In Shām, the PKK is depicted as a force capable of taking on the mujāhidīn and winning. The reality, however, is that the PKK are just as, if not more incompetent than the FSA. They lost hundreds of villages and conceded a large stretch of territory in the ʻAyn al-Islām countryside in Wilāyat Halab and Wilāyat ar-Raqqah in a matter of days, with the soldiers of the Khilāfah eventually entering and fighting their way through ʻAyn al-Islām, and even capturing the bulk of the city.

1 The Kurdistan Workers' Party in Turkey – including their Syrian branch, the PYD (Kurdish Democratic Union Party) along with its YPG (People's Protection Units) militia – led by the tāghūt Abdullah Ocalan. It is considered a terrorist organization by the US, NATO, the UK, and the European Union.

2 The Kurdistan Democratic Party, based in Irbil and led by the murtadd Masoud Barzani

3 The Patriotic Union of Kurdistan, based in Sulaymāniyyah and led by the murtadd Jalal Talabani. It is the main rival to Masoud Barzani's KDP.



FSA secularists join hands with the atheist PKK to fight the Islamic State

The next few months would see the crusaders focusing three quarters of the airstrikes in Iraq and Shām on the city of ʻAyn al-Islām alone in an attempt to dislodge the mujāhidīn – all this in support of the "fearsome" PKK fighters. Despite the obvious incompetence of the PKK in facing the Islamic State, the crusader coalition continued to provide them with close air cover in their clashes against the mujāhidīn. The PKK would claim that they were advancing against the Islamic State, when the reality was that they and their FSA allies would simply move into any given area after the crusaders had already bombed the Islamic State positions there, leaving the area up for grabs. The PKK and their allies weren't fighting for territory, they were simply hiding and waiting it out, letting the crusaders do the work and then walking in and reaping the "fruits" when it was all over. These cowardly tactics are the reason that they and their FSA allies – Jamāl Ma'rūf[4], Abū ʻĪsā ar-Raqqah[5], and ʻAbdul-Jabbār al-ʻAkīdī[6] – were recently able to advance on the towns of Sulūk and Tall Abyad in Wilāyat ar-Raqqah.[7]



Crusader airstrikes on ʻAyn al-Islam turned the city into rubble

Yet being the incompetent proxies that they are, the PKK – shortly afterwards – found themselves flanked by Islamic State soldiers who infiltrated their territory and entered ʻAyn al-Islām once more, with further gains being made by the mujāhidīn thereafter in the southern and western countryside. This is in addition to the Khilāfah's offensive in Wilāyat al-Barakah where the mujāhidīn advanced on the city of al-Barakah

4 An FSA leader and former ally of the Jawlānī front.

5 The former leader of the Jawlānī front in ar-Raqqah up until three months into the Sahwah. He was disowned by the Jawlānī front because they were supposedly no longer able to make contact with him – not because of his kufr – and yet everyday they claim to make contact with Dhawāhirī's al-Qā'idah all the way in Khurāsān!

6 A former leader in the so-called "Liwā' at-Tawhid."

7 PKK advances have been coupled with ethnic cleansing carried out against Arabs and Turkmen for the sake of establishing a purely Kurdish "American Kurdistan." The secularist Kurds' hatred of Arabs in particular leads them to hate Islam by extension and even sympathize with the Jews and their Jewish state! Despite this fact, the statement released by the Sahwāt condemning the PKK does not make takfir of them, nor does it denounce→

→their hatred of Islam and the Sharī'ah. Rather, it focuses exclusively on a nationalist issue, denouncing their oppression of Syrian Arabs and Turkmen, and declaring that they do not approve of dividing "the Syrian nation."

from two points, crushing Nusayrī forces and closing in on PKK territory in the city. Thus, the Islamic State forced the PKK into a defensive posture by assaulting them in several regions across the territory stretching from Wilāyat al-Barakah, through Wilāyat ar-Raqqah, all the way to Wilāyat Halab, significantly increasing the number of military fronts that the PKK have to deal with. PKK forces had already committed "military suicide" by stretching themselves thin over vast extents of territory and attempting to cover so many frontlines while relying solely on crusader airstrikes. And with no effective local recruitment taking place in the areas that they capture – this is even the case in regions with large Kurdish populations, as the PKK are hated by the Muslim Kurds they oppress – the PKK have little hope in holding onto the gains that they've made, let alone making further advances against the Islamic State. The PKK even had to rely for recruitment upon Western foreign fighters, many of whom would come only to flee after tasting a few days of the hardships of war.

Complicating things further for the PKK is the political situation in Turkey. The rise of Selahattin Demirtas, the murtadd leader of the Kurdish political party in Turkey known as the People's Democracy Party, may appear to some as the beginning of the end for the Turkish tāghūt Erdogan. Demirtas managed to secure 13% of the votes in the kufrī elections of Turkey, depriving the tāghūt Erdogan of a majority and forcing Erdogan into a position where his political party must now form a coalition with another Turkish party in order to maintain political leverage and have a chance at securing greater political powers. This, however, can play against Demirtas and the PKK as Erdogan can't possibly ally with the more hardcore secularists of the Republican People's Party – the very party once led by the tāghūt Mustafa Kemal Ataturk. The more likely option for Erdogan is to ally with the Nationalist Movement Party, a far-right political entity that rejects any notion of peace with the PKK and will demand that Erdogan abandons the peace process with the PKK in exchange for their allegiance.



The tāghūt Selahattin Demirtas



The tāghūt Erdogan

The tāghūt Erdogan therefore has a choice: remain politically vulnerable, or abandon the peace process thereby resuming Turkey's war against the PKK. The latter is a likely choice and the PKK murtaddīn may soon find renewed hostilities on their front with the Turkish murtaddīn, further weakening them against the Islamic State.[8]

The situation for the Kurdish murtaddīn in Iraq – the rivals of the PKK – isn't much better. In Iraq, the Peshmerga militia – the armed forces of the

8 It is not surprising to see Erdogan's party being threatened by the rise of a PKK-linked political leader, despite Erdogan's efforts to make peace with the PKK. One should also not be surprised to see the tāghūt Erdogan later betrayed and ousted by the PKK, the very people he sought to make peace with.

KDP and PUK – are portrayed by the crusader media as a fierce ground force that can fend off the Islamic State, saving the crusader forces the embarrassment of having to rely exclusively on the Iraqi army. Yet, they continue to take a beating at the hands of the mujāhidīn. Day after day the soldiers of the Khilāfah strike Peshmerga positions in various regions of Iraq with mortar rounds and heavy artillery, and target their vehicles with roadside bombs. Add to this that the KDP and PUK have a history of violence, mistrust, and animosity between them, largely due to their divergent political stances.

Masoud Barzani's KDP was initially founded by his father, Mustafa Barzani, and enjoyed the backing of the Kurdish tribes, while the rival PUK founded by Jalal Talabani after splitting from the KDP carried more influence among Kurdish "intellectuals." The two factions have historically been at each other's throats, with their hostility culminating in a military conflict in the mid-90s. Following an American-brokered peace treaty in 1998, the two sides shared their rule of Iraqi Kurdistan, with the KDP governing the northwestern half of the region, and the PUK governing the southeastern half.

Just as members of the KDP broke off to form the PUK in 1975, senior figures in the PUK broke off to form a new party in 2009 called the Movement for Change, and these are just three of the various Kurdish political entities in Iraq, never mind the ones in Turkey, Syria, and Iran. These divisions amongst the Iraqi Kurdistan murtaddīn, their deep-seated contempt towards one another, their history of infighting, and their greed and corruption all underscore their inability to effectively wage war against the Khilāfah. Even with American air cover, their Peshmerga forces continue struggling to advance beyond the territories they moved into following the collapse and retreat of the Iraqi army last year. It comes as no wonder, then, that the British Ministry of Defense recently announced that they would be sending £600,000 worth of bandages and medical equipment to the Peshmerga. There's no end in sight for their splitting and fracturing in the political arena, and their bleeding and hemorrhaging on the battlefield.

It should be noted here that all nationalist agendas in the Muslims' usurped lands are ultimately doomed to fail, even those that seek to unite the members of one nation, or even one ethnicity as in the case of the Kurdish murtaddīn. This includes the agenda of "Islamist" nationalists, who would readily sacrifice their religion for the



Kurdish soldiers of the Khilāfah, the harshest of the mujāhidīn against the murtaddīn amongst their people

sake of temporary political gain, in contrast with the mujāhidīn of the Khilāfah who would readily cut off the heads of the murtaddīn from their own people in defense of Allah's Sharī'ah. An excellent example of this is the Kurdish mujāhidīn of the Islamic State who continue to execute PKK and Peshmerga fighters as they warn their people not to stand in the trench of secular nationalism, and call on them to join the ranks of those fighting to establish the rule of Allah.

Shaykh Abū Muhammad al-'Adnānī highlighted their tough stance against the murtaddīn from amongst their people stating, "Finally, we do not want to forget to direct a message towards our Muslim people and brothers from the Kurds in Iraq, Shām, and elsewhere. Our war with the Kurds is a religious war. It is not a nationalistic war – we seek the refuge of Allah. We do not fight Kurds because they are Kurds. Rather we fight the kuffār amongst them, the allies of the crusaders and Jews in their war against the Muslims. As for the Muslim Kurds, then they are our people and brothers wherever they may be. We spill our blood to save their blood. The Muslim Kurds in the ranks of the Islamic State are many. They are the toughest of fighters against the kuffār amongst their people" [Indeed Your Lord Is Ever Watchful].

With weak and largely overhyped Kurdish fronts in both Shām and Iraq, the crusaders have few options left on the table. Their PKK allies are not only incompetent, but are Machiavellian in nature. They supported Bashar throughout the beginning years of the revolt in Shām as Kurdish shabbīhah militias working to crush any attempt to rise against him. They then formed alliances and signed truces with FSA and "Islamist" murtaddīn, only to later resume cooperating with the Nusayriyyah.

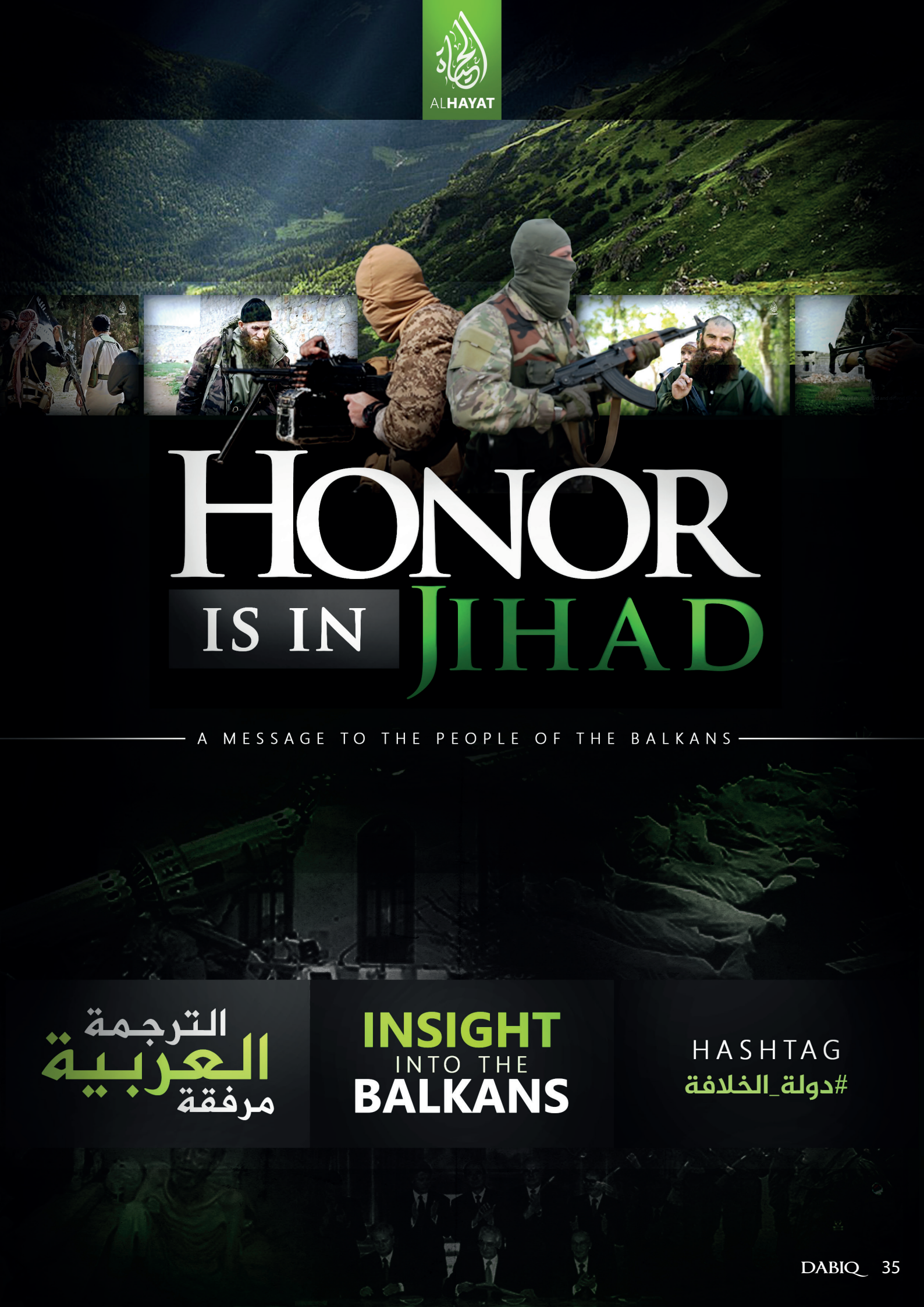
In Iraq, meanwhile, their recognition of the Peshmerga's inability to make and sustain battlefield gains – as well as the failure of the Safawiyyīn in that same regard – led the crusaders to make a last-ditch attempt to create a local ground force "strong" enough to face the mujāhidīn of the Khilāfah. They proposed creating a "Sunni" force that would comprise the core of a "Sunni" National Guard that would be placed under the authority of the Iraqi provincial governors. The proposal was met with criticism from the Rāfidah and the Kurdish factions, but has since moved forward, with the remnants of a number of "jihadi" factions[9] as well as the pro-democracy murtaddīn jumping on board and supporting the crusader initiative.



The American defense secretary, Ashton Carter, bemoaned the Rāfidī army's lack of will to fight

The formation of a new proxy at this stage of the game is not surprising. The crusaders lost hope in their Safawī proxies and began distancing themselves from their incompetence, with the American secretary of defense, Ashton Carter, recently blaming a lack of will to fight on the part of the Safawiyyīn for their defeat and disgraceful retreat from ar-Ramādī. When they were last caught by surprise due to the incompetence of their Safawī proxies, Mosul was liberated. It was then that they began placing their hope in the Kurdish murtaddīn instead. Now that they're seeing the ineffectiveness of their Kurdish proxies in taking territory on their own from the Islamic State, the crusaders have begun betting on a new "Sunnī" Sahwah. The fall of American Kurdistan is therefore inevitable, and the crusaders will soon have no choice but to either pursue a truce or place their own boots on the ground. The result, either way, will see the crusader coalition – in America's words – degraded and ultimately defeated, bi idhnillāh.

9 These factions initially fought the crusaders following their invasion of Iraq in "2003," but then abandoned their jihad and turned their guns on the Islamic State instead. All of these factions were wiped out, by Allah's grace, and nothing remains of them today save for a handful of their members. It is these murtadd remnants who are now walking hand-in-hand with the crusaders and waging war against Allah's Sharī'ah.


ALHAYAT
HONOR
IS IN JIHAD
A MESSAGE TO THE PEOPLE OF THE BALKANS
الترجمة العربية مرفقة
INSIGHT
INTO THE
BALKANS
HASHTAG
#دولة_الخلافة



THE QAWQĀZĪ CARAVAN GAINS PACE

Earlier this year, the ranks of the Khilāfah were bolstered by our brothers from al-Qawqāz (the Caucasus) as numerous mujāhidīn in the region declared their bay'ah to Amīrul-Mu'minīn.[1] More and more Qawqāzī mujāhidīn have since joined the ranks of the Khilāfah in the region, and – following consultation and coordination with the Khilāfah's leadership – the Khilāfah has now officially declared the region as a new wilāyah.

The declaration of Wilāyat al-Qawqāz came in a statement released by Shaykh Abū Muhammad al-'Adnānī at the beginning of Ramadān, thereby delivering glad tidings to the Muslims at the start of the blessed month. In his statement, titled "O Our People, Respond to the Caller of Allah," Shaykh Abū Muhammad al-'Adnānī (hafidhahullāh) stated, "And we congratulate the soldiers of the Islamic State in al-Qawqāz on the announcement of the wilāyah. We congratulate them on their bay'ah and their joining of the ranks of the Khilāfah. Amīrul-Mu'minīn has accepted your bay'ah and has appointed the noble Shaykh Abū Muhammad al-Qadarī as Wālī over al-Qawqāz and advised him to have taqwā of Allah both in his private and public affairs as well as with kindness and softness towards those with him. We advise all the mujāhidīn in al-Qawqāz to join his caravan and to hear and obey him in everything except sin. And we ask Allah ﷻ to keep you firm, support you, and grant you victory."

The following is the official statement of the mujāhidīn of al-Qawqāz declaring their bay'ah to Amīrul-Mu'minīn Ibrāhim Ibn 'Awwād (hafidhahullāh):

In the Name of Allah, the Most Merciful, the Most Beneficent

A Statement from the Mujāhidīn of al-Qawqāz Declaring their Bay'ah to the Khalīfah of the Muslims, Abū Bakr al-Baghdādī, and their Joining the Islamic State

Indeed, all praise is due to Allah. We praise

1 See the report titled "Wilāyat Khurāsān and the Bay'āt from Qawqāz" on page 35 of Dabiq issue #7.

Him, we seek His help and forgiveness, and we seek refuge with Allah from the evils of our inner selves and from the consequences of our bad deeds. Whomsoever Allah guides there is none to misguide, and whomsoever Allah leads astray there is none to guide. I testify that there is no god except Allah alone, who has no partner, and I testify that Muhammad is His slave and messenger.

As for what follows:

Allah ﷻ said, {And hold firmly to the rope of Allah all together and do not become divided} [Āl ʻImrān: 103].

Allah's Messenger ﷺ said, "Whoever dies while not having bay'ah, dies a death of jāhiliyyah" [Sahīh Muslim].

Therefore, in obedience to the command of Allah ﷻ, and in obedience to His Messenger ﷺ, ordering to stick to the jamā'ah and not to divide, we declare our bay'ah to the Khalīfah Ibrāhīm Ibn ʻAwwād Ibn Ibrāhīm al-Qurashī al-Husaynī, pledging to selflessly hear and obey, in times of hardship and ease, and in times of delight and dislike. We pledge not to dispute the matter of those in authority except if we see obvious kufr concerning which we have proof from Allah.

We, the mujāhidīn of al-Qawqāz in the regions of Chechnya, Dagestan, Ingushetia, and Kabika testify that we are all in agreement on this position, and that there are no differences between us concerning this matter.

We call the Muslims and the mujāhidīn everywhere to give bay'ah to the Khalīfah in obedience to Allah's command, for the truth has become as clear as the sun in the middle of the day, and only the blind one is incapable of seeing it.

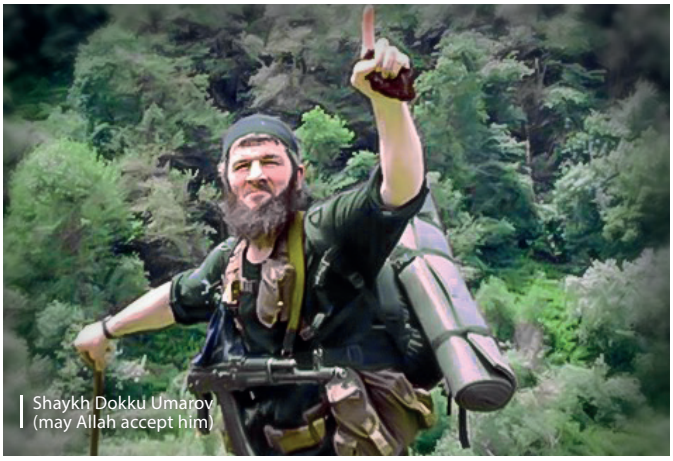
Allah ﷻ said, {And say, "Truth has come, and falsehood has departed. Indeed is falsehood, ever bound to depart"} [Al-Isrā': 81].

The Khalīfah of the Muslims has extended his hand to you for your support, so that he may carry out the command of Allah and establish Allah's Sharī'ah everywhere. So respond to your Khalīfah, and extend your hands and give bay'ah.

Allah ﷻ said, {Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession to authority upon the earth just as He granted it to those before them and that He will surely establish for them their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, for they worship Me, not associating anything with Me. But whoever disbelieves after that – then those are the defiantly disobedient} [An-Nūr: 55].

So obey the command of Allah to unite and not to divide, and do not listen to the evil scholars nor obey those leaders who call you to remain disunited, divided with your various groups, and scattered. [This ends their statement.]

We ask Allah to keep them firm and grant them victory against the crusaders of Russia.



Shaykh Dokku Umarov (may Allah accept him)



The Moscow theater assaulted by the Qawqāzī mujāhidīn in 2002

WALĀ' AND BARĀ'

Ibn ʿAbbās ﷺ said, "Love for the sake of Allah, hate for the sake of Allah, make allegiance for the sake of Allah, and make enemies for the sake of Allah, for the wilāyah (loving guardianship) of Allah is not attained except by this. One will not find the taste of īmān even if his prayer and fasting is great until he is like this. The brotherhood of people today has become for the sake of worldly matters and this is something that will not avail its people at all on the Day of Resurrection." He then recited, {Close friends, that Day, will be enemies to each other, except for the righteous} [Az-Zukhruf: 67]. He also recited, {You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger} [Al-Mujādilah: 22] [Reported by Ibn al-Mubārak in "Az-Zuhd" and by al-Lālikāʾī].

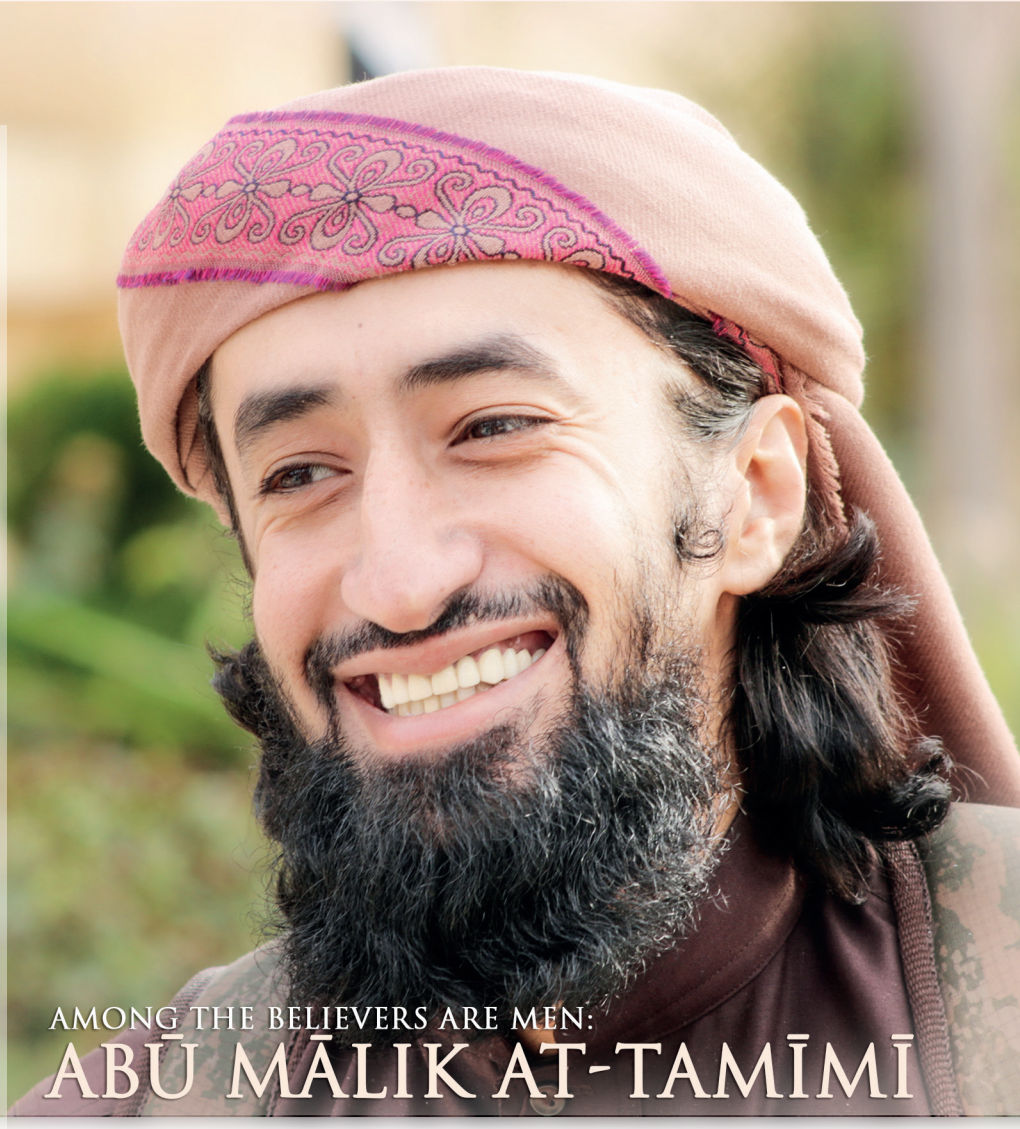
Hudhayfah ﷺ said, "One should be wary of becoming a Jew or Christian without him realizing it." He then recited, {And whoever is an ally to them among you – then indeed, he is [one] of them} [Al-Māʾidah: 51] [Reported by ʿAbd Ibn Humayd and al-Khallāl in "As-Sunnah"].





Al-Barā' Ibn 'Āzib ﷺ said that they were sitting with the Prophet ﷺ when he asked, "What bond of Islam is the strongest?" They said, "The prayer." He said, "It is good, but it is not it." They said, "The zakāh." He said, "It is good, but it is not it." They said, "Fasting Ramadān." He said, "It is good, but it is not it." They said, "The hajj." He said, "It is good, but it is not it." They said, "Jihād." He said, "It is good, but it is not it. Indeed, the strongest bond of Islam is to love for the sake of Allah and hate for the sake of Allah" [Reported by Imām Ahmad and others].

The Prophet ﷺ said, "A person is upon the religion of his close friend, so each one of you should look to see whom he takes as a close friend" [Reported by Abū Dāwūd and at-Tirmidhī].



AMONG THE BELIEVERS ARE MEN:

ABŪ MĀLIK AT-TAMĪMĪ

The knight finally dismounted… The knight, the hero Abū Mālik at-Tamīmī dismounted from the horse of jihad… and departed. He had abandoned the world, prestige, wealth, and luxury, and left in search of the path for a pristine life and the Hereafter, migrating thousands of miles in search for a jihād in which the creed of pure tawhīd as well as walā' and barā' is practiced.

Shaykh Abū Mālik Anas an-Nashwān was born into a wealthy, prestigious family in Bilād al-Haramayn where he pursued Sharī'ah studies and later left their academies, only to pursue knowledge and action as a murābit at the frontier posts.

He arrived in northern Afghanistan where he fought with its knights, taught them the religion, and judged between them in accordance with what Allah had taught him. He lived amongst them as a beloved person, whose word was respected, and remained working as a judge there for four years. When the spark of tawhīd was lit in Iraq and Shām, he and a group of muhājir brothers rushed to support the Islamic State, visiting al-Qā'idah's leadership on the way.

He had headed the problem which burdened al-Qā'idah's back, as he was up for it, and he judged with Allah's law impartially and thereby opposed the desires of many of them.[1] He was a firm, towering mountain, refusing the offer made by the organization's leadership in Khurasān, which was meant to bring him close to Jawlānī in Shām.

He was a man of pure creed. I will never forget how in Shām he would speak about the claimants of hijrah by saying, "How can someone blow himself up to allow the Free Syrian Army and its allies from the Sharī'ah claimants to seize territory and rule it by other than what Allah revealed?!"

After joining the Islamic State and giving bay'ah to Amīrul-Mu'minīn Ibrāhīm Ibn 'Awwād al-Qurashī al-Baghdādī (hafidhahullāh) he took part in an expedition in Wilāyat Halab where he was injured. He then recovered and started working in the Office for Research and Studies and later on became the head of the Sharī'ah Committee belonging to the General Supervising Committee. He kept requesting permission to participate in battles, a request which he was eventually granted. Thus he participated in the battle for the city of as-Sukhnah, where he advanced together with his brothers and was eventually hit and killed by enemy shrapnel.

He used to work day and night to serve the Islamic State, he defended the religion, established gatherings of knowledge, judged between the people with Allah's law and settled disputes. He would not abandon qiyāmul-layl and was an example of good conduct. People's hearts were inclined towards him. Our knight departed and the hearts of the enemy boil with envy and spite while our hearts happily say, "See you – inshā'allāh – in the gardens of eternity with the Leader of mankind, the Prophets, and the blessed Companions, inshā'allah."

May your blood be a light that enlightens the way for us so that we may tread in your footsteps. May Allah have mercy upon you, O Anas an-Nashwān and may He forgive you.

Your brother,
Abū Jarīr ash-Shamālī

1 Editor's Note: Shaykh Abū Mālik (may Allah accept him) judged in the case of some sons of leaders in al-Qā'idah. These youth had committed espionage and fāhishah. The story was mentioned on pages 49-52 of Dābiq issue #6 in the article titled "Al-Qā'idah of Wazīristan."



AMONG THE BELIEVERS ARE MEN:

ABŪ 'UMAR AT-TŪNUSĪ

On the 29th of Sha'bān in the year 1436AH, after a crusader airstrike, a warrior from the warriors of the Khilāfah travelled from this fading Dunyā to that which is everlasting. The brother Tāriq Ibn at-Tāhir al-Harzī – otherwise known as Abū 'Umar at-Tunusī – was killed in Wilāyat al-Barakah, completing a life of jihād and many years of service working to help build the Islamic State and reestablish the Khilāfah. He had, throughout his jihād in both Irāq and Shām, a number of different titles and held a number of different positions.

A veteran of many years in the Islamic State, the brother first made hijrah to Iraq in 2003. He became acquainted with some of the legends of the Iraqi jihād such as Abū Mus'ab az-Zarqāwī and Abū Hamzah al-Muhājir (may Allah accept them both). The former, as the jihād progressed, made a request for the brother to come to al-Fallūjah. It was a call to which Abū 'Umar responded, living great days in the city that stood defiantly in the face of the American transgression on the lands of the Muslims. Time passed, many kuffār were sent to Jahannam, and the brother was hit by a crusader airstrike in which all those who were with him were killed. This time Allah ﷻ saved him and he emerged relatively unharmed. He was later hit by a second airstrike, resulting in his leg being severed (he later became well known for this physical attribute).

The brother was imprisoned twice in Iraq, the first time escaping with a fake document under the pretense that he was Iraqi and not a muhājir. The Americans were enraged upon discovering the true identity of the man who had slipped through their inept fingers. The second time was in 2008 after he was sentenced to 15 years. He and a group of his mujāhid brothers escaped during an operation by the Islamic State to liberate the Tājī prison. He was subsequently sent to land of Shām and was made responsible for receiving the istishhādiyyīn and appointed the amīr of the Atmah gateway. He was a brave leader during the war against the sahwah treachery and was famous for his saying, "Allah will never grant them victory over us. We defeated them in Iraq, and we will also defeat them in Shām, by Allah's bounty alone."

Abū 'Umar was known for practicing zuhd with respect to his clothes and his food, earning the love and respect of many after reaching the blessed land of Shām. After relocating, he settled in Wilāyat al-Barakah, eventually being appointed as the amīr of the wilāyah's artillery. This beloved brother and veteran was killed 24 hours after his brother Abuz-Zubayr 'Alī al-Harzī was killed in Mosul. The two brothers, both avid boxers, together terrorized the kuffār, leaving this world in the same way as each other.

He was a thorn in the sides of the disbelieving crusaders and their slaves from amongst the apostates. We ask Allah to accept him in al-Firdaws al-A'lā.



They Are Not Lawful Spouses for One Another

By Umm Sumayyah al-Muhājirah

In the Name of Allah, the Mighty, the Strong. May blessings and peace be upon the truthful and trustworthy one, and upon his family, his companions, and those who follow him in righteousness until the Day of Judgment. As for what follows:

Following the war in Shām that exposed the hypocrites, the matter reached a point where there were only two camps with no third remaining – a camp of īmān with no kufr therein, and a camp of kufr with no īmān therein – and the ranks were sifted, differentiating between a mujāhid for the cause of Allah – and these, by Allah's permission, belong to at-Tā'ifah al-Mansūrah (the Victorious Group), which will not be harmed by those who oppose it nor by those who desert it – and between a "mujāhid" for the cause of many different concepts: the civil state, patriotism, nationalism, secularism, democracy, socialism, etc. They are all kufrī goals for which Allah has not sent down any authority, and that will bring their followers nothing more than disgrace in the dunyā and a blazing fire that they will enter in the Hereafter.

And it is known to every impartial person with vision that those who fight as proxies on behalf of the dog of the White House and his puppets as well as those who ally with the proxy factions against the Islamic State while falsely claiming that they are fighting for the cause of Allah and His Sharī'ah yet you don't find them implementing this Sharī'ah in any span of territory over which Allah has given them control, and their only concern is to please "the people" even at the expense of angering Allah, as is the case with the Jawlānī front – it is known that all such groups are Sahwāt (may Allah destroy them). They have gathered all the scum and filth upon one matter, and that is to fight the Islamic State – may Allah support it. They are right in holding enmity towards it, for it is the Islamic State whose 'aqīdah is pure, and whose manhaj is upright, and whose goals are clear, and whose soldiers have placed their trust in Allah and shown resolve after swearing that war will not lay down its burdens until Islam rules every land and region, and until the Muslims are honored and leadership returns to them.

With the situation having reached this point, I decided to write an article offering advice and

guidance to the wives of the Sahwah soldiers, in order for me {to be absolved before your Lord and perhaps they may fear Him} [Al-A'rāf: 164].

We write this for the wives of the secular-oriented Sahwāt who have stated explicitly or implicitly their intent to rule with democracy, or according to what the people desire, or with division of powers. Allah ﷻ said, {And He shares not His legislation with anyone} [Al-Kahf: 26].

We also write this for the wives of the Sahwāt who superficially claim Islam and stuck out their necks for their secular-oriented brothers and supported them with their lives and with everything precious to them against the muwahiddīn.

Allah ﷻ says, {And whoever is an ally to them among you – then indeed, he is [one] of them} [Al-Mā'idah: 51].

From amongst the most beautiful stories found in the books of history is the story of Zaynab, the daughter of the Prophet ﷺ, and her husband Abul-'Ās Ibn ar-Rabī', who were united by love and marriage, and split apart by kufr and shirk. Abul-'Ās married Zaynab, who was the daughter of his maternal aunt Khadījah ؓ. When the revelation descended upon the Prophet ﷺ, Khadījah and her daughters believed in him and followed his religion, and this included Zaynab. Her husband Abul-'Ās, however, rejected Islam and remained upon his shirk. At that time, Islam had divided between every married couple where one of them followed other than Islam. Abul-'Ās, however, held his wife with him in Makkah. Then, Allah ﷻ willed that he would fall prisoner to the Muslims in the battle of Badr. The people of Makkah sent ransoms to the Prophet ﷺ. Here, the Mother of the Believers 'Ā'ishah Bint as-Siddīq ؓ will continue the story for us. She said, "When the people of Makkah sent ransoms for their imprisoned relatives, Zaynab the daughter of Allah's Messenger ﷺ sent some wealth as a ransom for Abul-'Ās Ibn ar-Rabī'. She sent a necklace which Khadījah had her wear when she sent her to Abul-'Ās to move in with him after marriage." 'Ā'ishah said, "When Allah's Messenger ﷺ saw it, he felt much pity for her. He said, 'If you would like to free her prisoner and return her wealth to her then do so.' They said, 'Yes, O Allah's Messenger.' So they freed him and returned to her what was hers" [Reported by Imām Ahmad and Abū Dāwūd].

And it's reported that the Prophet ﷺ stipulated on him that he return Zaynab when he reaches Makkah because she was no longer lawful for him as long as he remained a mushrik. Abul-'Ās did so, and Zaynab ؓ left for al-Madīnah, the land of Islam. Zaynab left Makkah out of love for Allah and in submission to His command, and did not put her husband and his companionship above the decree of Allah and His Messenger ﷺ, because {it is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error} [Al-Ahzāb: 36].

However, Allah wished to open Abul-'Ās's heart to the truth many long years after his wife's hijrah, so he came to the Prophet ﷺ declaring his Islam, and so the Prophet returned Zaynab to him.

Then there's Umm Sulaym Bint Milhān likewise refusing to marry a kāfir and stipulating that he embraces Islam as her mahr (dowry). It was reported on the authority of Anas ؓ who said, "Abū Talhah proposed to Umm Sulaym, so she said, 'By Allah, one such as yourself cannot be rejected, O Abū Talhah, but you are a kāfir man and I am a Muslim woman, and it is not permissible for me to marry you. So if you embrace Islam, then that will be my mahr, and I will not ask from you other than that.' So he embraced Islam and that was her mahr" [Reported by an-Nasā'ī and Ibn Hibbān].

So then that is Islam. It declares it loudly, clearly, and explicitly: {They are not lawful [wives] for them, nor are they lawful [husbands] for them} [Al-Mumtahanah: 10]. So there is no Islam with kufr, no tawhid with shirk, and no īmān with nifāq. And this small Muslim home is the core of the Ummah, and the parable of these two spouses and their children is like that of a plant that

produces its offshoots and strengthens them, and then they stand upon their stalks. Its appearance is beautiful and its fruit is pleasant. If, however, its soil is polluted with kufr and shirk, then how impossible, how impossible it is for the plant to stand straight and become pleasant!

From amongst the wives of the Sahwah soldiers is she who doesn't care about the condition of her husband's 'aqīdah and īmān. It doesn't matter to her if he goes to sleep as a Muslim and wakes up a kāfir. She sees him swimming in the oceans of apostasy and she doesn't care. And from amongst them is she who knows of his kufr, but remains with him out of fear of his violence. And from amongst them is she who agrees with everything he does. Rather, she may even support and strengthen him.

Concerning the first, I say, know O female slave of Allah that although every accountable slave will alone be held responsible on the Day of Judgment for his deeds – as Allah says, {And all of them are coming to Him on the Day of Judgment alone} [Maryam: 95] – it is not permissible for you in any case to remain under the same roof with someone who has removed the noose of Islam from his neck, and the marriage contract between you and him was nullified the moment when he apostatized from the religion of Islam. So he becomes unlawful for you at that moment and will no longer be lawful for you, and he is not permitted to have from you what a man is permitted from his wife – for you have become a stranger to him – except if he is ordered to repent and returns to Islam anew. As such, any relationship you have with him is a relationship that is impermissible according to the Sharī'ah. Rather, it amounts to zinā (fornication), so beware.

You might say that there are many factors that prevent you from separating from him, the first being the children – that he will take them from you and will prevent you from seeing them, and you have no power in that regard! And you might use the argument of financial maintenance, for he is the one who spends on you and you may not have a family – or perhaps they too follow the banner of the Sahwāt, and you are caught between the hammer of your husband and the anvil of your family, so how can you be saved? I say, even though I understand your emotions, your sense of motherhood, and your fear of breaking up your family, and even though I understand your fear of poverty, I do not find any excuse for you before Allah ﷻ, who says, {Say, "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger"} [At-Tawbah: 24]. If someone is in this condition, what is their recompense? The Knowing and Acquainted answers you, {"Then wait until Allah executes His command. And Allah



FSA murtaddin fighting for the cause of democracy

does not guide the defiantly disobedient people"} [At-Tawbah: 24].

So none of your arguments will absolve you of being questioned before Allah ﷻ. If, however, you fear your Lord and His anger, and abandon this apostate husband in obedience to Him, then He ﷻ will replace him with something better and will provide for you from where you do not expect. And He will return your children to you if there is good in them, just as He returned Mūsā ﷺ to his mother, even if after some time. If, on the other hand, you make light of the issue of remaining with your kāfir husband who is an enemy of Allah and His Messenger and has sold his Hereafter for someone else's dunyā, and who fights the muwahiddīn and seeks to spread corruption in the land, then know that nothing will save you from Allah's punishment.

It was reported on the authority of Ubayy Ibn Ka'b who said, "No slave leaves off something and does so for the sake of Allah, except that Allah brings him that which is better than it from where he does not expect. And no slave makes light of something or attains it in a manner that is not correct, except that Allah brings him that which is worse than it from where he does not expect" [Hilyatul-Awliyā']

Likewise is the condition of she who remains with her Sahwah husband with the argument that she's afraid of him and fears his violence, while being aware that he is upon other than the guidance of Allah ﷻ. One of the noble muhājirāt who was imprisoned during the days of the Sahwah's treachery towards the Islamic State in Halab speaks to us saying, "I and my husband were stopped at a checkpoint belonging to the Jawlānī front. They then handed us over to the minions of the so-called 'Liwā' at-Tawhid,' and tawhid has nothing to do with them. They took my husband somewhere I didn't know, and threw me into one of the houses they were using as a prison for their enemies. Every day, one of the women would come to us with lunch. At first, she wouldn't speak to me at all, and I noticed that she appeared frightened and confused, so much so that she would place the food down for me and quickly leave. The days went by one after another, and I began to feel her change towards me, such that she began exchanging some words with me and asking me about some issues. So she found out that I was a muhājirah and I found out that she was the wife of the donkey that was coming to me almost every day to rebuke me and to 'teach' me my religion, or so he claimed!"



Fighters from the Jawlānī branch of the Sahwah

"One day, she asked me, 'Why are they fighting you people specifically?' So I took advantage of the opportunity and clarified to her the reason for their deep animosity and hatred towards us, and that we desire Allah and the rule of His Sharī'ah in this land and for that reason we were taken as enemies and were fought. I found that she was listening, and she then said, 'I know that my husband is wrong, and I feel that Allah is not pleased with his actions. I even want to help you escape, but I'm afraid that he'll kill me. He's a criminal!'"

Yes, she was afraid of him for herself because she knew he was a criminal! She knew that he was upon falsehood, but fear prevented her from saving herself in the dunyā and the Hereafter! What kind of fear is this that might make you lose your Hereafter, even as Allah ﷻ says, {Do you fear them? But Allah has more right that you should fear Him, if you are believers} [At-Tawbah: 13]? What kind of fear is this that makes you remain with a man that has enmity towards the allies of ar-Rahmān, even as Allah ﷻ says as per the qudsī hadīth, "Whoever shows enmity towards an ally of mine, I have declared war against him" [Reported by al-Bukhārī]?

And what kind of fear is this that keeps you



مؤسسة الفرقان

وَآتَوُا الزَّكَاةَ

And They Give Zakah



TWITTER HASHTAG

#دولة_الخلافة

SUBTITLES INCLUDED

مترجم بعدة لغات

إنجليزية ENGLISH

فرنسية FRANÇAIS

روسية РУССКИЙ

تركية TÜRKÇE

THE LAW OF ALLAH
OR THE LAWS OF MEN

(IS WAGING WAR AGAINST THE KHILĀFAH APOSTASY?)



The Mujāhid Shaykh Abū Muhammad al-ʻAdnānī ash-Shāmī – may Allah protect him and make him a thorn in the throats of the apostates, munāfiqīn, and "theorists" – said, "We likewise renew our call to the soldiers of the factions in Shām and Libya. We call on them to think long before embarking to fight the Islamic State, which rules by that which Allah revealed. Remember, O you afflicted by fitnah, before embarking to fight the Islamic State, that there is no place on the face of the Earth where the Sharī'ah of Allah is implemented and the rule is entirely for Allah except for the lands of the Islamic State. Remember that if you were able to capture one hand span, one village, or one city from it, the law of Allah in that area would be replaced with the laws of men. Then ask yourself, 'What is the ruling on someone who replaces or is a cause for the replacement of the law of Allah with the law of man?' Yes, you become a kāfir because of that. So beware, for by fighting the Islamic State you fall into kufr whether you realize it or not" [O Our People Respond to the Caller of Allah].

Did the Islamic State innovate a new nullifier of Islam as alleged by the contemporary evil scholars whose hearts Allah has wiped out and with whom the Ummah is being afflicted in this era?

The Messenger of Allah ﷺ said, "Indeed Allah has guaranteed me to take care of Shām and its people" [Sahīh: Reported by Imām Ahmad from Ibn Hawālah]. Khuraym Ibn Fātik al-Asadī ﷺ said, "The people of Shām are Allah's whip on Earth. He takes retribution through them from whomever He wills and however He wills. Their munāfiqīn are forbidden from overpowering their believers. Their hypocrites won't die except due to anxiety, fury, or sorrow" [Al-Mundhirī said in "At-Targhīb wat-Tarhīb," "At-Tabarī narrated it marfū' and Ahmad mawqūf and the latter is perhaps more correct. Its narrators are trustworthy"].

It is Allah's blessing upon Shām and its people that the Islamic State entered the blessed land of Shām and caused the plot of the Syrian National


The Sharī'ah court in ad-Dānā after being assaulted by the treacherous Sahwāt

After that, Allah blessed Shām and its people by repelling and reversing the Sahwah Coalition's plot and by granting the Islamic State authority in the blessed land of Shām and strengthening its religion – the religion of the cheerful warrior ﷺ – in ar-Raqqah, al-Barakah, al-Khayr, Halab, Hims, and elsewhere. Then the conquests expanded in the east, thus 'Irāq was liberated in Mosul, al-Anbar, al-Fallūjah, Salāhuddīn, Karkūk and elsewhere. And its soldiers continue to hope for Allah's further support and the conquest of Constantinople and Rome.

Coalition and its councils to fail. It conquered some of the towns and villages in Shām, like al-Bāb, I'zāz, ad-Dānā, and others which used to be ruled by the Nusayrī regime and then by the resistant parties like the Free Syrian Army and its allies who resisted the Sharī'ah and its rulings. Thus, the Islamic State ruled those towns and villages with what Allah had sent down on His Messenger ﷺ, established in them the hudūd, commanded the good, forbade the evil, and judged between the people by the Sharī'ah.

Therefore, the groups of apostates, hypocrites, innovators, corruption spreaders, rebels, and partisans – having diverse hearts but allied to one another – thought, evaluated, plotted, collaborated amongst each other, and all of them participated in the concocted treachery… A few supposedly "neutral" groups remained outside of this coalition, like a confused lamb, neither with this side nor the other, and Allah's help is sought.

In the beginning, the wicked Sahwah Coalition in Shām consisted of "Jaysh al-Mujāhidīn," the "Islamic Front," "Jabhat Thuwār Sūriyā," the Free Syrian Army, and the Jawlānī front.[1]

The Islamic State did not conquer a city or village after this malicious plot except that it ruled it by the Sharī'ah of Allah. When the parties of deviance in ar-Raqqah consisting of "Ahrār ash-Shām" and the Jawlānī front (or what is now known now as "Liwā' Thuwwār ar-Raqqa") plotted against the muhājirīn and ansār in it and acted treacherously against them, the muwahhid mujāhidīn expelled them from it, humiliated. Then they spread the authority of the Sharī'ah over the complete wilāyah. They enforced prayer, collected zakah, and founded the Hisbah to command good and forbid evil. They executed the hudūd, judged in their courts by what Allah revealed, returned the rights of the oppressed, fought the kuffār and apostates, and enforced the jizyah upon Ahlul-Kitāb. Thus, ar-Raqqah witnessed what it had not witnessed before from the rulings of the Sharī'ah. Likewise was the case of the other cities and

1 Entering into a coalition is by cooperating with it on its aim. It is not a condition that the party signs a membership paper to join the coalition. Also, some of the jihād claimants persist on blatantly lying, claiming that the Jawlānī front did not partake in the Sahwah. So what is then "Majlis Shūrā Mujāhidī ash-Sharqiyyah" (Mishmish)? And what is "Liwā' Thuwwār ar-Raqqah"? (They were the Jawlānī front's branch in Wilāyat ar-Raqqah until the 16th of Jumādā al- Ākhirah 1435, more than three months after the beginning of the Sahwah. They are the soldiers of the Syrian called "Abū Sa'd al-Hadramī." Now they are fighting in 'Ayn al-Islām and Tall Abyad in one rank together with the Kurdish atheists while shielded by American air cover.)→

→Indeed all the people of Halab know the role that the Jawlānī front played in the Sahwah Coalition, since the interrogators in the Sahwāt's prisons were security officers from the Jawlānī front. And if a muhājir wanted safety, the Sahwah Coalition used to order him to surrender himself to the Jawlānī front. And this was all done in cooperation with other factions from the Sahwah Coalition as "'Amr al-Halabī" mentioned in the first days of the Sahwah on the Jawlānī front's favorite TV channel: AlJazeera…

One of the former members of Jawlānī's "shūrā" council who returned to the Islamic State's ranks informed us that Jawlānī informed them in a gathering two weeks before the launching of the Sahwah plot, that the parties had agreed upon waging war against the Islamic State soon and that he had attended the gathering in which the decision was made. When he asked Jawlānī about his front's role in that, Jawlānī mentioned that he had pledged to cover the frontlines with the regime that would be weakened by this plot. (For details, read the interview with the brother in this issue of Dābiq.)

So the wicked one knew with certainty what was concocted against the Islamic State and he promised to protect the backs of the factions, allowing them to launch their war against the Islamic State. He thereby made sure that the Jawlānī front would stay far from the foreground and thus present itself as neutral "only" defending the frontlines against the Nusayrī regime, frontlines which the Islamic State was occupied from protecting after the factions stabbed it in the back. Even the image of neutrality, he quickly cast it off and entered as a major player in the wicked Sahwah plot, as his front fought the Islamic State directly or by betraying its soldiers, luring them to imprisonment, and stripping them of their arms.

villages of the Islamic State, may Allah increase its glory and humiliate its enemies.

Yes, no doubt that the Islamic State conquered some of the areas, which used to be ruled by other than what Allah revealed, areas which were ruled by the laws of the kāfir Baath Party, then by the laws of the factions and by their corrupt doubts and false claims. Then these areas were subjected to the authority of the Sharī'ah and the enemy confirmed so even before the friend. The Islamic State was even accused of "rushing" the enforcement of the Sharī'ah laws, "burning the stages," "disregarding the benefits and harms," and "not caring about gradual implementation."

There is also no doubt the lands ruled by the Sahwah Coalition now are not ruled by what Allah revealed and the "best" of these lands is where there are committees that they've dubbed "sharī'ah committees" to give an illusion of Sharī'ah while they are in reality committees afflicted with fitnah and which do not rule by the Sharī'ah except for a few laws codified by their laws, like the "Unified Arabic Law," which is called to by some of the factions, or laws which do not irritate the coalition partners nor the "common people," as is the case with the committees that do not establish the hadd upon the individual apostates such as those who mock Allah or His Messenger ﷺ or those who abandon prayer. They do not establish the hadd upon the transgressing sinner like the thief or the fornicator and they substitute the shar'ī hadd with ta'zīr (a censure for sins that do not have a specified hadd). Their authority is almost limited to affairs of reconciliation between the people and even in this domain the strong have the upper hand over the weak.

Every party has its suspicions and claims. Some of them say that the establishment of the Sharī'ah incites the enemy against the people of Shām and they fear to be afflicted by adversities. Others say the greater good dictates not to establish Sharī'ah and that the harm in its establishment is greater than the benefit in establishing it! Yet others falsely call to ignorant politics under the pretext of "siyāsah shar'iyyah." And from them are those who've tied the establishment of the Sharī'ah to the agreement of the party's leader or the consultation with and satisfaction of the local people regarding the one who will establish the Sharī'ah. Some of them are those who reject the Sharī'ah or most of it like the secularists, modernists, and the Ikhwān. Amongst them are those who belittle it. They refer to the collection of zakāh and jizyah as "taxes," the enslavement of mushrik women and taking them as concubines as "fornication," the implementation of the hudūd as "foolishness," the manifestation of enmity towards the tawāghīt and mushrikīn as "insanity," and the execution of the hadd upon the apostate as a "crime." Some of them say that the "liberated areas" are dār harb and that it is not allowed to establish the Sharī'ah there until war has ended. Accordingly, they have testified against themselves and spared us the need to clarify their status…



"Faylaq ash-Shām," allies of the Jawlānī front, raise the secularist flag in Idlib

Ibn Qudāmah said, "When the people of a land apostatize and their laws are executed, their land becomes dār harb" [Al-Mughnī]. Al-Mardāwī said, "Dār al-Harb is where the laws of kufr have the upper hand" [Al-Insāf]. Thus, they went astray when they distorted the meaning of dār al-harb to match their partisan interests. In fact, they resisted that very obligation – ruling by the Sharī'ah – which by them not establishing it their territory truly became dār harb not dār Islām! Indeed, the obligation is to establish the hudūd in the frontier posts in addition to the "liberated areas"! Ibn Qudāmah said, "The hudūd are to be established in the frontier posts because they are a part of the lands of Islam and we do not know of

any difference of opinion on this. There is a need to prevent its people from committing sin similar to the need to prevent others. 'Umar wrote a letter to Abū 'Ubaydah in Shām ordering him to whip whoever drank alcohol with 80 lashes and it was from the frontier posts" [Al-Mughnī].

After the cleansing of the wilāyāt of ar-Raqqah, al-Khayr, and al-Barakah from the Sahwah Coalition, the Islamic State did not proceed towards the lands where the Sahwah was ruling, because at that time the army of the Islamic State was already deeply engaged in a war against the Rāfidah, the Nusayriyyah, and the Atheists in Iraq and Shām. Thus, it didn't tread towards them except after the Sahwāt had mobilized their various factions to fight the Islamic State while expecting it to be weak as it was fighting the Crusaders and their allies. It didn't tread towards them except after the tawāghīt pronounced with their own tongues and informed through the undertones of their speech about their plot to cover the lands of Shām with their "storms" of illusion so as to fight the Islamic State and strengthen the Sahwah Coalition. They announced their support for "Jaysh al-Fath" ("the Army of Conquest"). (Jawlānī bore witness in his interview to the conditional support of the tawāghīt to his allies in "Jaysh al-Fath" and this is the matter that his ally "Faylaq ash-Shām" made clear in their statement of support for the tāghūt of Āl Salūl.)

And after the beginning of the war in the northern countryside of Wilāyat Halab between the Islamic State and the Sahwah Coalition, many fatāwā were published by the "theorist" deceivers who sat back from jihād with the women, and by the extremists from the partisan murji'ah, and by their brothers from the "scholars" of the tawāghīt. They disputed the Islamic State, declared it to be innovators, and alleged that its soldiers and commanders were Khawārij who went out against the Muslim masses with the sword. But the Islamic State did nothing but fight the Sahwah Coalition, which plotted for the destruction of the Khilāfah project and even resisted implementation of the Sharī'ah. As for the oppressed Muslim masses, then it is distant from ever intentionally killing a single Muslim!

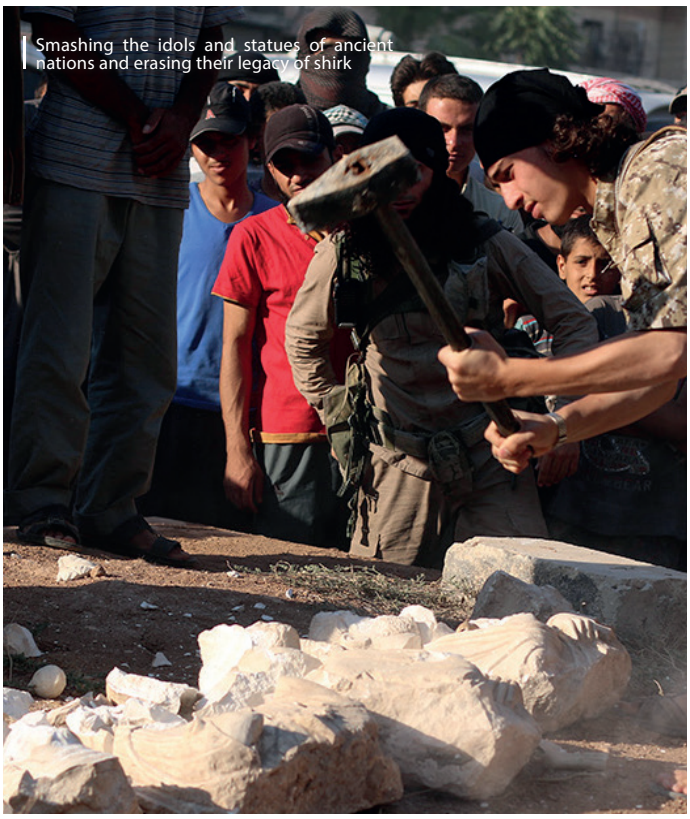


A nationalist statement read in the name of "Faylaq ash-Shām" and other allies of the Jawlānī front who recently "liberated" Idlib

Since the matter requires clarification, as it is necessary that the muwahhid mujāhid knows whom he fights and why and likewise it is important that the enemy knows why he is fought and killed, so that perhaps some of the ignorant misguided ones in their ranks wake up and repent from what they are upon, thus it became necessary to clarify the status of the Sahwah Coalition according to the methodology of Ahlus-Sunnah wal-Jamā'ah, as is adhered to by the leaders of the Islamic State.

Now we return to what the official speaker of the Islamic State said in his last speech "O Our People Respond to the Caller of Allah," "Remember, O you afflicted by fitnah, before embarking to fight the Islamic State, that there is no place on the face of the Earth where the Sharī'ah of Allah is implemented and the rule is entirely for Allah except for the lands of the Islamic State. Remember that if you were able to capture one hand span, one village, or one city from it, the law of Allah in that area would be replaced with the laws of men. Then ask yourself, 'What is the ruling on someone who replaces or is a cause for the replacement of the law of Allah with the law of man?' Yes, you become a kāfir because of that. So beware, for by fighting the Islamic State you fall into kufr whether you realize it or not."

The Shaykh (hafidhahullāh) explains that the replacement of Allah's law in some area of the world with the laws of men or causing that – by supporting those who fight against the Islamic State ruling by the Sharī'ah – is kufr that expels



Smashing the idols and statues of ancient nations and erasing their legacy of shirk



Collecting and safeguarding the zakāh paid by the Muslims in preparation for its distribution to those eligible



Giving zakāh to those eligible to receive it

its perpetrator from the religion and this ruling is from that in which no Muslim should have any doubt. So the Sahwah Coalition – disregarding their different banners, aims, and the pretexts of the participants in it – is actually fighting a state that rules by the Sharī'ah and enforces adherence to its laws while the Sahwah Coalition replaces the Sharī'ah of Allah – which this state has established in its areas of authority – with the laws of men. The superficial claim of belonging to Islam and the alleged intention to establish the Sharī'ah (as is the case with the Jawlānī front and others in that coalition) does not affect this ruling. Despite their claim that they will rule by the Sharī'ah in the future after the end of the war and after achieving complete liberation, the reality which they bear witness to with their own clear deeds and statements contradicts this. Despite the authority they have on their areas, they do not rule them by most laws of the Sharī'ah now (such as enforcing the repentance of apostates, establishing the hudūd, enforcing jizyah, collecting zakāh, establishing hisbah, and so on). If they "apply" it, then they do so only in a partial way and upon the weak people not the strong ones. Furthermore, the upper hand in the Sahwah Coalition is not for these Sharī'ah claimants, and so by allying with these resistant parties and fighting with them against the Islamic State they are actually waging war against the established Sharī'ah replacing it with something else and this is kufr and apostasy!

If there existed a party which governed by the Sharī'ah and its laws, outside of the Sahwah Coalition, isolated from it, disavowing it, holding enmity towards it, not cooperating with it, nor fighting in defense of it, nor entrenched in its trenches, nor guarding its frontlines, nor taking them as allies against the Muslims, and instead it fought the Islamic State claiming that the latter is an oppressive state, then this party would have the ruling of parties similar to it of Muslim rebels. But this is a hypothetical situation that is not found in Shām.

This "Jaysh al-Fath" which was recently formed and which is supported by the tawāghīt of Qatar, Turkey and Āl Salūl and that recently conquered some areas of Wilāyat Idlib, does it rule it by the Sharī'ah? Or is it that they have not ceased to resist many shar'ī laws like the enforcement of jizyah, the establishment of the hudūd, and the execution of the Druze if they don't repent from their apostasy? Furthermore, what is the ruling

of one who raises the flags of jāhiliyyah in their land? What is the ruling on individuals from the secularist, "revolutionary" opposition? Are they killed if they do not repent from apostasy? Or is it that the interest of the "revolution" and the "revolutionaries" precedes the interest of tawhīd and jihād? Thus, the secularist is not killed and instead only the "Khārijī" is killed? Such is the situation in the villages of Wilāyat Idlib, which were taken over by the Jawlānī front after their fight against the apostates of "Harakat Hazm" and "Jabhat Thuwwār Sūriyā."

The reality of the two wilāyāt Idlib and Halab (the areas there controlled by the Sahwah Coalition) is that they are jungles of savagery ruled by the laws of the factions. Every faction has its committee and some of these committees according to them are "shar'ī," despite the manifestation of fitnah therein. Even if they were to judge some matters by the "Sharī'ah," many obvious and definite laws nevertheless continue to remain outside of their "Sharī'ah." This is from the matters which have become common knowledge and that lately made the Crusaders praise the pragmatism – as they claim – of these committees and factions.[2]

Even if some of them gather in a "shar'ī committee," they divide the authority in it amongst the judges from Ahrār ash-Shām, "Jaysh al-Islām," Faylaq ash-Shām, the "scholars" of Syria, the Ikhwān, and the judges that "defected from the Baathist regime" without a shar'ī repentance, thus amongst them is the Surūrī, the Jāmī, the Sūfī, the Qubūrī, the Ash'arī, the Jahmī, the modernist, and the Baathist![3] If the likes of these gather, do they judge by the Sharī'ah? Or does each party resist from the laws those that it alleges to be opposed to the common good and in support of the greater harm?

Some of those mentioned had fallen into apostasy before even being appointed as judges, like those who permit partaking in the shirkī democratic elections, or those who seek intercession from the absent and dead, or those who take the Arab and non-Arab tawāghīt as well as the Crusaders as close allies, or those who deny some of the obvious, definite laws of the Sharī'ah… And if the "independent committees" judge that one of the parties must submit to its ruling or call them to such, you see every group finding an excuse and exemption for itself… Also, every area has its conflicting committees, each of which throws the other's judgment against the wall.

The Sahwah Coalition in reality fought the Islamic

2 Pragmatism is supposedly a combination of "realism" and "Machiavellianism." It is as if, according to them, the ends justify the means and so they abandon some laws of the Sharī'ah because they claim that abiding by them and enforcing them is unrealistic!

3 The Surūrī is the "Salafī" Ikhwānī. The Jāmī is the blatantly pro-Saudi "Salafī." The Qubūrī is the grave worshipper. The Ash'arī and the Jahmī are both sects that negate Allah's attributes and adopt irjā' in addition to other serious deviations.



One of the so-called "shar'ī" committees that neither implements the hudūd nor enforces the laws of the Sharī'ah

State and abolished the already established Sharī'ah and expelled it from its regions. The witness to this is the towns of ad-Dānā and I'zāz as well as other cities and villages. After the Sahwah Coalition expelled the Islamic State from them more than a year ago, they did not rule these places by the Sharī'ah and even if they ruled by some of it, they abandoned most of it.

The Sahwah Coalition did not rule by the Sharī'ah in a single village of its villages. Rather, the fitnah in their land was manifest, that fitnah which Allah (jalla wa 'alā) said about, {Fight them until there is no fitnah and until worship is for Allah. But if they cease, then there is to be no aggression except against the oppressors} [Al-Baqarah: 193]. {And fight them until there is no fitnah and until the religion, all of it, is for Allah. And if they cease – then indeed, Allah is Seeing of what they do} [Al-Anfāl: 39].

Sulaymān Āl ash-Shaykh ﷾ said, "Shaykhul-Islām Ibn Taymiyyah said when he was asked about the issue of fighting the Tatars while they claimed to adhere to the shahādatayn (testimony of Islam) and claimed to follow the basis of Islam, 'Every party that resists the obvious and definite laws of Islam from these people or others, then it is obligatory to fight them until they comply with its laws even if they pronounce the shahādatayn and follow some of its laws, just as Abū Bakr and the Sahābah ﷺ fought those who resisted the zakāh. The fuqahā' after them agreed upon this.' He then said, 'So any resistant party that resists some of the obligatory prayers, fasting, hajj, or resists abiding by the prohibition of spilling blood, looting wealth, alcohol, gambling, incest, or resists adherence to jihād against the kuffār or the enforcement of jizyah upon Ahlul-Kitāb, [in another fatwa of his in "Majmū' al-Fatāwā" he adds, "or resists commanding the good and forbidding the evil"] or resists abiding by anything else of the obligations and prohibitions of the religion, those rulings which no one has an excuse for being ignorant of or abandoning and which the individual commits kufr by denying, then the resistant party is fought over these rulings even if it acknowledges them. This is something of which


A group of Christians in Wilāyat ar-Raqqah who pay jizyah, as seen in the video "Until There Came to Them Clear Evidence"

I know no difference between the scholars.' He said, 'These – according to the most judicious scholars – are not on the same level as the bughāt (the rebels). Rather they have exited Islam on the level of those who resisted zakāh.' … So if a person who adheres to all the laws of the religion but forcefully resists the prohibition of gambling, usury, or fornication is a kāfir whom it is obligatory to fight, how much more so is the case of he who practices shirk with Allah and is called to offer the religion sincerely to Allah and declare barā'ah and kufr towards everything worshipped besides Allah, but instead he arrogantly refuses and is from the kāfirīn" [Taysīr al-'Azīz al-Hamīd].

His father, Shaykh 'Abdullāh Ibn Muhammad Ibn 'Abdil-Wahhāb ﷺ commented upon the fatwā of Shaykhul-Islām Ibn Taymiyyah about the Tatars, "May Allah ﷻ have mercy upon you, reflect upon the Imām's clarification in this fatwā


A man from Ahl adh-Dhimmah in Wilāyat ar-Raqqah, as seen in the video "Until There Came to Them Clear Evidence"

that the one who forcefully resists a law from the laws of Islam, like the five prayers, fasting, zakāh, or hajj, or forcefully resists abandoning the forbidden matters like fornication, murder, theft and plunder, alcohol, or intoxicants, and so forth, then it is obligatory to fight the party resisting such until the religion is only for Allah alone and until they abide by all laws of Islam, even if they pronounce the shahādah and hold on to some of the laws of Islam, and that this is something that all the scholars have agreed upon, since the Companions and those after them, and that this is in accordance with the Qur'ān and the Sunnah. Thus, it becomes clear to you that the mere adherence to Islam coupled with the resistance to some of its laws does not save them from war and that they are to be fought because of their kufr and apostasy from Islam as he made clear in the end of his fatwā" [Al-Kalimāt an-Nāfi'ah].

Shaykhul-Islām Ibn Taymiyyah ﷺ said, explaining the obligation to fight the resistant parties, "This is because Allah ﷻ said in His book, {And fight them until there is no fitnah and [until] the religion, all of it, is for Allah} [Al-Anfāl: 39]. So, if some of the religion is for Allah and some of it is for other than Allah it becomes obligatory to fight them until the religion is for Allah alone. He ﷻ said, {But if they should repent, establish prayer, and give zakāh, let them [go] on their way} [At-Tawbah: 5]. He did not order to let them go except after their repentance from all types of kufr and after establishing prayer and giving zakāh. He ﷻ said, {O you who have believed, fear Allah and give up what remains [due to you] of interest, if you should be believers. And if you do not, then be informed of a war [against you] from Allah and His Messenger.} [Al-Baqarah: 278-279].[4] He ﷻ informed us that the resistant party, if it does not desist from usury, it has waged war against Allah and His Messenger. Usury is the last matter that Allah prohibited in the Qur'ān, so what He prohibited before it is even more certain. He ﷻ said, {Indeed, the penalty for those who wage war against Allah and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land} [Al-Mā'idah: 33].5 Thus, any of those who forcefully resist obeying Allah and His Messenger have waged war against Allah and His Messenger. And whoever implements upon this Earth something other than the Book of Allah and the Sunnah of His Messenger ﷺ has thus strived to spread corruption on the Earth" [Majmū' al-Fatāwā].

And from amongst those who confused the people about the Sahwāt are the jihād claimants in the Jawlānī front and other similar groups. The people considered them to be the "most Islamic" factions in the Sahwah Coalition. So we ask them, is the person who admits that he is not ruling by the Sharī'ah right now and not imposing jizyah on the Christians in the "liberated regions" despite his ability to do so, is he ruling by the Sharī'ah?

Jawlānī said, "The situation of the Christians right now is that we do not fight other than those who fight us, and the Christians are not fighting us now. If we establish Islamic rule in the region, they will submit to the Islamic system of rule that we have with us. In addition, concerning the matter of paying jizyah, whoever is able to pay will pay, and whoever does not have the ability to pay will not pay … Right now, we do not impose anything on them … We do not have a war with the Christians right now. We do not hold the Christians responsible for what America is doing, nor do we hold them responsible for what the Coptic Christians are doing in Egypt" [AlJazeera: Bilā Hudūd – Part 1].

If waging war is compulsory against those who abstain from imposing jizyah on Ahlul-Kitāb, then what about those who fight the Islamic State

4 Shaykhul-Islām Ibn Taymiyyah ﷺ said, "This āyah was revealed concerning the people of at-Tā'if when they entered Islam, abided by prayer and fasting, but resisted abandoning usury. Thus, Allah clarified that they were waging war against Him and His Messenger if they did not desist from usury. Usury is the last matter that Allah prohibited and it is wealth that is taken with the content of its owner. So if these people were waging war against Allah and His Messenger and it was obligatory to perform jihād against them, how much more so is the case of those who have abandoned many of the laws of Islam or most of them" [Majmū' al-Fatāwā].

5 Shaykhul-Islām Ibn Taymiyyah ﷺ said, "It was said that the cause behind the revelation of this verse was those belonging to the 'Uraynah tribe who had committed apostasy and murder and plundered wealth [Reported by Abū Dāwūd with a sahīh isnād from Anas]. And it was said that the cause was a covenant-holding people who broke their covenant and waged war. And it was said that it referred to the mushrikīn. Thus it gathers between the war-waging apostates, the war-waging covenant breakers, and the war-waging mushrikīn. The majority from the Salaf and those after them say it also encompasses the highway robbers from amongst the Muslims. And the verse encompasses all of these" [Majmū' al-Fatāwā].

– which alone imposes jizyah on Ahlul-Kitāb in Shām – and cancels this divine ruling from some of the lands by fighting the Islamic State, in addition to those rules that the Jawlānī front and its allies are not implementing?

Also, the Sahwah coalition consists of the "Free Syrian Army," the "Shāmiyyah Front," "Faylaq ash-Shām," "Jaysh al-Islam," the "Jawlānī front,"[6] and amongst them are nationalists, democracy advocates, Surūriyyah, agents of Āl Salūl, and proponents of "populist jihād." Will such people cooperate on ruling by the Sharī'ah? And if they form a coalition against the Islamic State, is it permissible for the Sharī'ah claimant to join their coalition and support them in fighting the Islamic State? And if the power in the coalition is for other than Allah's Sharī'ah – and this is the reality – is their action considered to be merely requesting the help of the kuffār against the Muslims, which is absolutely prohibited and blatant deviance, or is it considered to be aiding the kuffār against the Muslims, which is extreme apostasy! And those who permitted seeking the help of the kuffār against other kuffār (not against Muslims) listed many conditions, which are not fulfilled by the Sharī'ah claimants in the action they take with their allies from amongst the apostate factions against the Islamic State.

Their action in reality is a form of aiding the kuffār against Islam and the Muslims. The evidence is that in the lands they take from the Islamic State, the religion is not for Allah, and if some of it is for Allah, most of it is for other than Allah – for the desires, opinions, traditions, codes, manmade laws, and factions.

Shaykh 'Abdul-Latīf Ibn 'Abdir-Rahmān Ibn Hasan Ibn Muhammad Ibn 'Abdul-Wahhāb ﷺ, in refutation of those who permit supporting the apostates against the Muslims under the claim that they are only seeking their help, said, "As for your permitting to seek their support, the argument is not on this issue, but rather on the issue of allying with them and bringing them here, and giving them control over an Islamic land wherein they demolished the rites of Islam, the principles of the religion, its fundamentals and its branches. And with their leaders is a set of manmade laws and a tāghūt whom they setup in order to judge between people concerning their blood, their wealth, and other matters, with laws that oppose and go against the shar'ī texts. If any issue arises, they look into it and judge by the manmade laws, and throw the book of Allah behind their backs."

"As for the issue of seeking help from them [meaning against other kuffār], it is a matter in which there is a difference of opinion. The correct position, which the leading scholars are upon, is that it is completely prohibited. Their evidence is the hadīth narrated by 'Ā'ishah (radiyallāhu anhā) which is agreed upon by al-Bukhārī and Muslim, and the hadīth narrated by 'Abdur-Rahmān Ibn Habīb which is authentic and marfū'. Look for them and you will find them in the texts you have with you. Those who say it is permissible use as evidence a mursal from az-Zuhrī, and you know how mursal narrations are treated when they contradict the Qur'an and Sunnah. Furthermore, those who say it is permissible place some conditions: that it should be done for the good of the Muslims and the desire to benefit them, whereas in this case it contains destruction and devastation for them. They also stipulate that the mushrikīn should not have a fearful degree of power and authority, and this invalidates your position in this particular case. They also stipulate that the mushrik should not have any influence in opinion and decision-making, which is the opposite of what is taking place in this case. All this has been mentioned by the scholars of fiqh and the hadīth commentators, and [ash-Shawkānī] has mentioned this in 'Sharh al-Muntaqā' ['Naylul-Awtār'] and has declared the mursal narration of az-Zuhrī very weak. And all this is regarding a mushrik fighting with the Muslims against another mushrik. As for a Muslim seeking the help of a mushrik against a bāghī (outlaw), then no one has allowed this other than those who have strayed" [Ad-Durar as-Saniyyah].

6 Refer to the series "The Allies of al-Qā'idah in Shām" (issues 8, 9, and 10 of Dābiq) to read about the apostasy of the allies of the Jawlānī front. So will the Jawlānī front establish Sharī'ah together with those who appeal to the people's desires (the "Islamic Front" led by Zahran Alloush), or with those who pledge allegiance to the tāghūt Salmān Āl Salūl ("Faylaq ash-Shām"), or with those who call to national unity and to sanctify the blood of the Bātinī sects and to respect the Sykes-Picot borders (the "Shāmiyyah Front")? And these, along with other factions are the ones who receive conditional aid from the tawāghīt, for there is no aid without conditions as al-Jawlānī himself stated in his interview, and as the donkey of knowledge, al-Maqdisī, stated in his "tweets."

He also said on the same issue, "The reality of the matter is more severe and far greater than the issue of merely seeking help and support. It is allying with them and removing the barrier protecting the people of Islam and tawhīd from them, removing the principles and fundamentals of Islam, shedding the blood of the Muslims, and violating their honor and wealth. This is the reality of the present situation. Because of this, open shirk and blatant kufr started to appear in the land to the extent that not even a trace of Islam remained to refer back to or depend on for salvation. How so, when the principles of tawhīd and īmān were destroyed, the rulings of the Qur'an and Sunnah were set aside, the first generations – from amongst the people of Badr and Bay'at ar-Ridwān – were openly cursed, and shirk and Rāfidī Shī'ism emerged openly in those places and lands? And those who reduce the present situation to simply being a matter of seeking help from them, neither understand the issue, nor are aware of the disaster and calamity that has taken place" [Ad-Durar as-Saniyyah].


Destroying a symbol of shirk in the city of Mosul

And this is similar to their situation, for when the Islamic State was expelled from some of the lands that were under its control, the Free Syrian Army and the so-called "Islamic" factions supported by the tawāghīt of Qatar, Turkey, and Āl Salūl entered those lands, raised the banners of jāhilī secularism, and took down the banners of Tawhīd and Sunnah. They imprisoned the muhājirīn and muhājirāt, and passed judgment upon their blood, honor, and wealth according to their whims. They closed down the Sharī'ah courts and replaced them with the laws of the factions and their committees which, even if they judged by a law that happened to agree with the law of the Sharī'ah in some case, or judged by some of what Allah revealed, they nonetheless were not judging by most of the laws of the Sharī'ah, and they abandoned them for the fitnah that the Muslims were ordered to bring an end to with death and war.

So we say to them as the mujāhid leader Sa'ūd Ibn 'Abdil-'Azīz Ibn Muhammad Ibn Sa'ūd (﵀ – died 1229 AH)[7] in his letter to the Ottoman[8] leader in Baghdad, Sulaymān Bāshā, "We only fight and declare the kufr of one who commits shirk with Allah, sets up a partner for Allah whom he calls upon just as he calls upon Allah, whom he slaughters for just as he slaughters for Allah, whom he vows oaths to just as he vows oaths to Allah, whom he fears just as he fears Allah, and whom he seeks rescue from at times of distress and need, as well as he who fights in defense of the idols and the domes built upon the graves, which have been taken as idols that are worshipped besides Allah. If you are truthful in your claim that you are upon the religion of Islam and are the followers of the Messenger ﷺ, then demolish all those idols and flatten them to the ground, and repent to Allah from all shirk and bid'ah. Actualize the statement 'There is god but Allah and Muhammad is the Messenger of Allah.' And whoever directs an act of worship to other than Allah from amongst the dead or living, prohibit him from doing so, and inform him that this is a matter that nullifies one's Islam and resembles the

7 Note: The mujāhid leader Sa'ūd Ibn 'Abdil-'Azīz Ibn Muhammad Ibn Sa'ūd (﵀ – died 1229 AH) is not to be confused with the murtadd tāghūt Sa'ūd Ibn 'Abdil-'Azīz Ibn 'Abdir-Rahmān Āl Sa'ūd (perished 1388 AH). Furthermore, there's a difference between that which is referred to historically as the "first Saudi state," which was established by the mujāhid leader Muhammad Ibn Sa'ūd and his early grandsons ﵀ and with which he supported Imām Muhammad Ibn 'Abdil-Wahhāb ﵀, and between the "third Saudi state" of the present era, which is the state of the murtadd tāghūt 'Abdul-'Azīz Ibn 'Abdir-Rahmān (perished 1373 AH) and his grandsons who allied with the crusaders and who rule by manmade laws.

8 Some of the people, due to their ignorance, refer to this state as the "Ottoman Khilāfah" even though it was ruling by manmade laws and spreading the mushrik Sūfī tarīqas, as was most apparent in its final stages when it was defending tombs and waging war against the da'wah that was renewed by Imām Muhammad Ibn 'Abdil-Wahhāb ﵀. In addition to this, it did not fulfill the condition of having a Qurashī ruler.



The implementation of the hadd for theft in Mosul



The men of hisbah (commanding good and forbidding evil) sieze and destroy a large quantity of cigarettes, alcohol, and other harām items

religion of the idol-worshippers. And, if he does not refrain from that except if he is fought, then it is obligatory to fight him until he makes the religion, all of it, for Allah. And command your subjects to adhere to the rites of Islam and its pillars, including establishing prayer in congregation in the masājid, and if anyone abstains then discipline him."

"Likewise with the zakāh that Allah has obligated. It is collected from the wealthy and given to the eligible people whom Allah has mentioned. If you do this then you are our brothers. You will have the same rights as we have and you will have the same responsibilities as we have. Your blood and wealth will be prohibited for us. If, however, you continue upon this condition that you are in, and do not repent from the shirk that you are upon and adhere to the religion of Allah with which He sent His Messenger ﷺ and abandon shirk and bid'ah, we will continue to fight you until you return to Allah's religion, and traverse its straight path as Allah has commanded us to do, as in His statement, {And fight them until there is no fitnah and until the religion, all of it, is for Allah} [Al-Anfāl: 39]. And He ﷻ said, {Then kill the mushrikīn wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakāh, let them go on their way} [At-Tawbah: 5]" [Ad-Durar as-Saniyyah].

He ﷺ also stated in another letter, "If you claim that you do not worship other than Allah and are not pleased with such a deed, and do not encourage the people to do so, your actions – both public and private – disprove your claims. These false Sūfī gatherings, accursed sites, and structures built over the graves, along with the act of directing Allah's rights to these graves, including du'ā', sacrifice, oaths, fear and hope, and asking them for that which should not be asked for except from Allah, as well as praying there, touching them with the hope of attaining blessings, offering gifts to them, and other such disgusting and hideous activities, all exist among you openly. And he who does not take part in such deeds is pleased with them, and he defends the people who do these deeds with his wealth, his tongue, and his hands."

"The five daily prayers are likewise abandoned, and most of your people do not attend the jumu'ah or congregational prayer, nor do they pray individually. And most of those amongst you who do pray, pray individually at home, and those who attend congregational prayer are few in number. When one of them attends the prayer, he comes out and finds the people in the markets, abandoning the prayer and immersed in sin, play, immorality, and wrongs, and he does not denounce them."

"The zakāh is likewise abandoned. It is not taken from the people's wealth, nor are their crops counted, nor is the work of Allah's Messenger ﷺ in that regard undertaken, nor is the zakāh due on the crops collected, nor spent upon those designated as eligible recipients by Allah from above the seven heavens, as the Prophet ﷺ said, 'Allah was not pleased with having the recipients of zakāh designated by a prophet or anyone else. Rather, He divided it Himself and took responsibility of designating its recipients with His statement, {Zakāh expenditures are only for the poor and for

the needy and for those employed to collect zakāh and for bringing hearts together for Islam and for freeing captives or slaves and for those in debt and for the cause of Allah and for the stranded traveler – an obligation imposed by Allah. And Allah is Knowing and Wise} [At-Tawbah: 60].'"

"Furthermore, you do not uphold any of the deeds of righteousness in addition to the pillars, nor do you command the people to practice them, whereas all sinful acts are openly committed among you and for most of you they have become part of your nature. This includes committing shirk with Allah, fornication, and sodomy – the deed of the people of Lūt, the people of the overturned towns about whom Allah said, {And the overturned towns He hurled down, and covered them by that which He covered} [An-Najm: 53-54]. We seek protection with Allah the Mighty, and with His Noble Face, from his wrath and punishment."

"Likewise usury, sorcery, and claiming to have knowledge of the unseen, and all kinds of sins, including alcohol and other intoxicants, such as tobacco and its likes, prostitution, injustice, aggression, taking the wealth of the poor, the weak, the wealthy, and the farmers – you forcibly, aggressively, and unjustly take their wealth – and many other similar matters that are too many to count and would take too long to mention, are things that you do not denounce."



Implementing the hadd for zinā

"And whoever claims that he does not commit any of these sins, then as we said earlier, he does not denounce them, nor does he abandon those who commit them. Rather, he supports them with his wealth and his tongue. So even if he doesn't commit these sins, he and those who commit them are equal, as Allah ﷻ said, {And it has already been revealed to you in the Book that when you hear the verses of Allah being denied and mocked at, then sit not with them until they engage in a talk other than that; otherwise you would be like them} [An-Nisā': 140]. And He ﷻ said, {You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those – He has decreed within their hearts faith and supported them with a spirit from Him} [Al-Mujādilah: 22]. And He ﷻ said, {And do not incline toward those who do wrong, lest you be touched by the Fire, and you would not have other than Allah any protectors; then you would not be helped} [Hūd: 113]. And in the hadīth, 'I have nothing to do with a Muslim living amongst the mushrikīn,' and in another hadīth, 'They should not be able to see each other's fires.' And you are aware of your deeds, and you are aware of the shirk and hideous deeds amongst you, and you know yourselves of this, as He ﷻ said, {Rather, man, against himself, will be a witness, even if he presents his excuses} [Al-Qiyāmah: 14-15]."

He then continued, until he said, "And what you mentioned of us killing the kuffār, then this is a matter that we neither apologize for nor disregard. And we will do more in that regard, inshā'allāh, and we will advise our children to do likewise after us, and they will advise their children likewise after them, as the Companion said, 'We will remain upon jihād, as long as we live.'"

"We will rub the noses of the kuffār in dirt, shed their blood, and take their wealth as ghanīmah by the might and power of Allah. And we do all that in emulation of the Prophet ﷺ, not innovating anything. We do it in obedience to Allah and His Messenger, and to come closer to Allah. And we hope to attain abundant rewards by this deed, as per His statement, {Then kill the mushrikīn wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakāh, let them go on their way. Indeed, Allah is



Enforcing the repentance of school teachers guilty of apostasy for upholding Baathist principles

Forgiving and Merciful} [At-Tawbah: 5], and His statement, {And fight them until there is no fitnah and until the religion, all of it, is for Allah. And if they cease – then indeed, Allah is seeing of what they do. But if they turn away – then know that Allah is your protector. Excellent is the protector, and Excellent is the helper} [Al-Anfāl: 39-40], and His statement, {So when you meet those who disbelieve strike their necks} [Muhammad: 4], and His statement, {Fight them; Allah will punish them by your hands and will disgrace them and give you victory over them} [At-Tawbah: 14]."

"We desire what is with Allah of abundant rewards, as Allah ﷻ said, {Indeed, Allah has purchased from the believers their lives and their properties in exchange for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. It is a true promise binding upon Him in the Torah and the Gospel and the Qur'ān. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment} [At-Tawbah: 111]. And He ﷻ said, {O you who have believed, shall I guide you to a transaction that will save you from a painful punishment? It is that you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should know. He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment. And you will obtain another favor that you love – victory from Allah and an imminent conquest; and give good tidings to the believers} [As-Saff: 10-13]. And the other verses and ahādīth that talk about jihād and encourage it cannot be counted. And we have no custom other than jihād, and we have no source of sustenance other than the wealth of the kuffār."

He then continued, until he said, "As for having a truce while you are upon other than Islam, then by Allah's might and power, this is something impossible. And you know that this is a matter that you've requested from us again and again. You sent us 'Abdul-'Azīz al-Qadīmī, and then you sent us 'Abdul-'Azīz Beg, and you requested from us a truce and offered to pay jizyah in the amount of thirty thousand gold dinars every year, but we did not accept that from you and did not respond to your request for a truce. If you accept Islam, you will enjoy its goodness, and that is what we seek, and if you refuse then we say to you as Allah ﷻ said, {But if they turn away, they are only in dissension, and Allah will be sufficient for you against them. And He is the Hearing, the Knowing} [Al-Baqarah: 137]. And we tell you, {"Sufficient for us is Allah, and He is the best Disposer of affairs"} [Āl 'Imrān: 173]. And we say, O {Sovereign of the Day of Recompense. It is You we worship and You we ask for help} [Al-Fātihah: 4-5]. And we say, {Truth has come, and falsehood has departed. Indeed is falsehood, by nature, ever

bound to depart} [Al-Isrā': 81]. And we say, {The truth has come, and falsehood can neither begin [anything] nor repeat [it]} [Saba': 49]. And we say as Allah said to His Prophet, {But if they turn away, say, "Sufficient for me is Allah; there is no god except Him. On Him I have relied, and He is the Lord of the Great Throne"} [At-Tawbah: 129]."

"And as for what you mentioned of a treaty, then know that running away is not an act of men, and we keep ourselves above running away and lying. And we will reach you soon, inshā'allāh, when Allah brings us to you. So when you hear the cannon strikes and smell the gunpowder, and when you see fire in your lands, inshā'allāh, then don't hold back your strength. May Allah's blessings and peace be upon Muhammad, and upon his family and companions" [Ad-Durar as-Saniyyah].[9]

In his words there is a description of the situation in the lands ruled by the Sahwah Coalition. It should be noted that this is quoted in relation to the matter of one who forcefully resists against the laws of Sharī'ah, and that the only thing that prevents one from being fought and killed is to rule by the Sharī'ah, adhere to its laws, and disassociate oneself from those who forcefully resist the Sharī'ah and its laws.

Shaykhul-Islām Ibn Taymiyyah ﷺ mentioned the obligation of fighting the heretical parties that forcefully resist adopting the 'aqīdah of Ahlus-Sunnah concerning the tawhīd of Allah's names and attributes, Qadā' and Qadar, the Sahābah, and the Jamā'ah [Majmū' al-Fatāwā: vol. 28, pg. 511]. So how can those factions who are even more deviant not be fought? How is it that those who dignify the tawāghīt 'Abdullāh and Salmān Āl Salūl, Hamd and Tamīm Āl Thānī, and Erdogan and the Syrian National Coalition (may Allah curse them) and declare them along with their governments to be brothers and friends, how are they not to be fought? They also mock those who make takfīr of the tawāghīt and those who openly show their hatred and enmity towards the tawāghīt, claiming that whoever makes takfīr of the tawāghīt is a "fool" who doesn't know politics, or is a "khārijī"! Then they approve of the blatant acts of kufr committed by the tawāghīt, such as entering into the religion of democracy, jāhilī nationalism, the United Nations, and international law! And how is it the case that others are not to be fought even though they give preference to their allies amongst the nationalist factions over and above the muhājirīn and ansār of the Islamic State, thereby preferring the allies of the tāghūt over those waging jihād for the cause of Allah, and even entering into a coalition with them against those ruling by the Sharī'ah, and referring to those ruling by the Sharī'ah as "Khawārij" while referring to those forcefully resisting obvious, definite shar'ī laws as "Muslim mujāhidīn"?

Shaykhul-Islām Ibn Taymiyyah ﷺ said, "Allah said, {And fight them until there is no fitnah and until the religion, all of it, is for Allah. And if they cease – then indeed, Allah is Seeing of what they do} [Al-Anfāl: 39]. So whoever abandons the fighting which Allah has commanded in order to avoid fitnah, will fall into fitnah because of the doubt and illness in his heart, and because he abandoned what Allah has commanded of jihād. So ponder over this, for this is a serious matter" [Majmū' al-Fatāwā].

So O soldiers of the Islamic State, charge into the ranks of the murtaddīn who forcefully resist the laws of the Sharī'ah, and remember that Allah is higher and greater than the warplanes of the crusaders that these murtaddīn rely upon and seek to be rescued by.



The tāghūt of Qatar together with the tāghūt of Turkey

9 Anyone who reads this and other letters of the mujāhid leader Sa'ūd Ibn 'Abdil-'Azīz (refer to footnote 7) will know the difference between a muwahhid mujāhid and the claimants to tawhīd and jihād.

As for you, O you who left your home and claimed to be waging jihād for the cause of Allah and to make Allah's word the highest and the word of those who disbelieve the lowest, and then fought in the ranks of the Sahwah Coalition against the Islamic State, look around you, in front of you, behind you, to your right, to your left, and above you. Don't you see the allies of the tawāghīt? Don't you see those who spread corruption on the Earth? Don't you see the spies prowling amidst the lands? Don't you see the fighter jets above them protecting them? Are you fighting so that these people can rule the blessed land of Shām? Do you see the jizyah being imposed upon Ahlul-Kitāb? Do you see the hudūd being implemented in the land? Do you see the people being ordered with prayer, zakāh, chastity, and hijāb? Or are the people left "free," regardless of whether they worship Allah or worship the tawāghīt?

So O you who claims support and jihād, O you who left your home and travelled to Shām claiming hijrah while residing in the territories of the Sahwah Coalition, repent to Allah and wake up, for by Allah you are fighting the Sharī'ah whether you realize it or not. So gather your brothers, rise in unison, and kill those who order you to fight against those who rule with the Sharī'ah. Revolt against your leaders in the Sahwah Coalition, and slaughter them so that the satellite channels of the tawāghīt and the warplanes of the crusaders can cry over them. If you were to kill the Sahwah Coalition in its very stronghold it would be better than carrying out a million operations that help consolidate in the land those who forcefully resist the laws of the Sharī'ah, operations by which Shām will be ruled by other than what Allah revealed, with the approval of the tawāghīt and the crusaders.

So detonate your explosive belt in their midst. Shoot their soldiers in the chest. Dissuade whoever you can from fighting those who rule by the Sharī'ah. Make them abandon fighting the muwahhid mujāhidīn, and spread discouragement within their ranks. Then, if you are not able to overtake their lands, rule those lands by the Sharī'ah, and openly declare your bay'ah to the Khalīfah, and if you do not have the courage to charge into their midst and kill as many of them as you can and support the Khilāfah, then make hijrah to the land of the Khilāfah, for by Allah, it is the best land for he who wants to make hijrah to Allah.

O Allah, Revealer of the Book, Swift to take account, Mover of the clouds, defeat the parties, shake them, and support us against them. O Allah, resurrect the muftis of the Sahwāt and the donkeys of knowledge together with Bal'ām Ibn Bā'ūr, Ibn Abī Du'ād, at-Tantāwī, and al-Būtī.[10]



The deceased palace scholar, Muhammad Syed at-Tantāwī, exchanges greetings with the former leader of the Jewish state, Shimon Perez



The pro-Nusayrī palace scholar Muhammad Sa'īd Ramadān al-Būtī, killed by the muwahhid mujāhidīn

10 Bal'ām Ibn Bā'ūr is reported in the Isrā'īliyyāt and mentioned by some of the mufassirīn to have been a man from Banī Isrā'īl who had been given knowledge of Allah's greatest name, and used it to call upon Allah and make du'ā' against Mūsā ﷺ, thereby losing both his dunyā and his hereafter. Ibn Abī Du'ād was one of the Mu'tazilah who led the fitnah in which it was claimed that the Qur'ān was created, until it was brought to an end by Imām Ahmad ﷺ. The murtadd Muhammad Syed at-Tantāwī was the former "Shaykhul-Azhar," an Egyptian palace scholar whose legacy included permitting usury, banning the niqāb in al-Azhar University, and waging war against the mujāhidīn. The murtadd Muhammad Sa'īd Ramadān al-Būtī was a Syrian palace scholar that stood in support of the tāghūt Bashar throughout the jihād in Shām until he was eventually killed.

SELECTED10

TEN VIDEOS SELECTED FROM THE WILAYAT OF THE ISLAMIC STATE

ALHAYAT

1ST وإن عدتم عدنا
AND IF YOU RETURN WE TOO WILL RETURN



WILAYAH: NINAWA

2ND وليبدّلنهم من بعد خوفهم أمنا 2
AND HE WILL REPLACE THEIR FEAR WITH SECURITY 2



WILAYAH: AL-KHAYR

3RD حياة الرباط في شهر الجهاد
THE LIFE OF RIBAT IN THE MONTH OF JIHAD



WILAYAH: NINAWA

4TH عام على الخلافة
ONE YEAR INTO THE KHILAFAH



WILAYAH: SAN'A'

5TH تصفية القضاة
ELIMINATING THE JUDGES



WILAYAH: SAYNA'

6TH توبوا قبل أن نقدر عليكم
REPENT BEFORE WE GET HOLD OF YOU



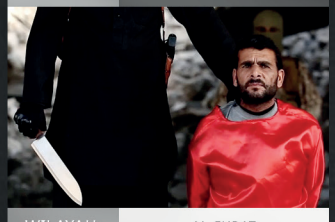
WILAYAH: DIMASHQ

7TH فرسان النصر
THE KNIGHTS OF VICTORY



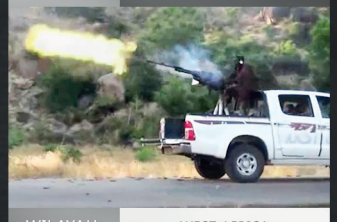
WILAYAH: AL-FALLUJAH

8TH حصاد الجواسيس 2
HARVESTING THE SPIES 2



WILAYAH: AL-FURAT

9TH جانب من سير المعارك
A GLIMPSE AT THE COURSE OF BATTLES



WILAYAH: WEST AFRICA

10TH استبشار المجاهدين بمرور عام على إعلان الخلافة
CELEBRATING THE ONE YEAR MILESTONE OF THE KHILAFAH



WILAYAH: SAYNA'

@TWITTER HASHTAG

#دولة_الخلافة

IN THE WORDS OF THE ENEMY

The mujāhidīn are not used to seeing the jets of the cross and tāghūt striking the "Khawārij" in defense of "Ahlus-Sunnah wal-Jamā'ah" except in the era of the so-called "Arab Spring." So when the jets of the wicked kuffār come to strike and defend the Sahwah Coalition – including the Jawlānī front – and help the Sahwah Coalition advance against the Islamic State under the cover of the Crusader Coalition, then know that despite the severe violence among themselves and despite the disagreement of their hearts[1], they are but allies of one another[2].

And so, after the army of the Khilāfah overtook Sawrān I'zāz and expelled the humiliated Sahwah Coalition from it, the Syrian National Coalition and the heads of the factions and councils in Turkey called for the help of America on behalf of the Sahwah Coalition (leaders of Ahrār ash-Shām and the Shāmiyyah Front did not forget to partake in this supplication), and the two Republicans John McCain and Lindsey Graham exerted pressure on the holder of the crusader banner, Obama. So Obama replied to their requests, and the Islamic State was struck in Sawrān I'zāz and adjacent areas on "7 June 2015," and "14 June 2015," as well as on other days and nights, all the strikes serving the interests of the Sahwah Coalition.

The "Syrian Observatory for Human Rights" (chaired by the apostate Rami Abdulrahman) commented on the event in a release on "7 June 2015," "The jets of the International and Arab coalition executed at least 4 airstrikes targeting the locations and assemblies of the 'Islamic State' organization in the village of Sawrān I'zāz in the northern countryside of Aleppo, which has been witnessing for about ten days severe clashes between the 'Islamic State' organization on one side and on the other side: Jabhat an-Nusrah – Tandhīm al-Qā'idah fi Bilād ash-Shām – with the Islamic and military factions. The area also witnessed exchanges of strikes between the two sides and the destruction of vehicles belonging to the 'Islamic State' organization carried out by fighters of an-Nusrah and the other factions with the usage of American TOW missiles."

The chairman of the "Syrian Observatory for Human Rights," Rami Abdulrahman said, "This is the first time that the International Coalition supports the non-



The murtadd Rami Abdulrahman

Kurdish opposition in the battles against the fighters of the 'Islamic State' organization." He also said, "These strikes constitute indirect support for Ahrār ash-Shām and Jabhat an-Nusrah." (He forgets the calls made out to the Crusader Coalition by leaders in Ahrār ash-Shām and the Shāmiyyah Front via satellite television and internet tweets.) He also said that the airstrikes indicate the presence of "an American decision to prevent the advances of the 'Islamic State' organization from Sawrān to the border city of I'zāz adjacent to Turkey" [Quoted from an article titled "The International Coalition Targets Jihadists Near Aleppo in the Interests of Islamic Factions Including an-Nusrah," which was published by the website of the "Syrian Observatory" on "8 June 2015"].

It seems that the policy of the crusaders towards the Jawlānī front is a copy of the policy of the tawāghīt towards the front. And so just as the tawāghīt of Turkey, Qatar, and Āl Salūl support the factions of "Jayshul-Fath" (the Army of Conquest) with conditional aid (unconditional aid does not exist, as Jawlānī himself testified in his interview with AlJazeera), then the aid is distributed amongst all the participant factions in "Jayshul-Fath" including the Jawlānī front, similarly the crusaders target the Khilāfah in the interests of the Sahwah Coalition despite the

1 In reference to verse 14 of Sūrat al-Hashr.
2 In reference to verse 51 of Sūrat al-Mā'idah.



The City of Al-Mukalla in Yemen, where al-Qāi'dah made no effort to implement the Sharī'ah after taking over

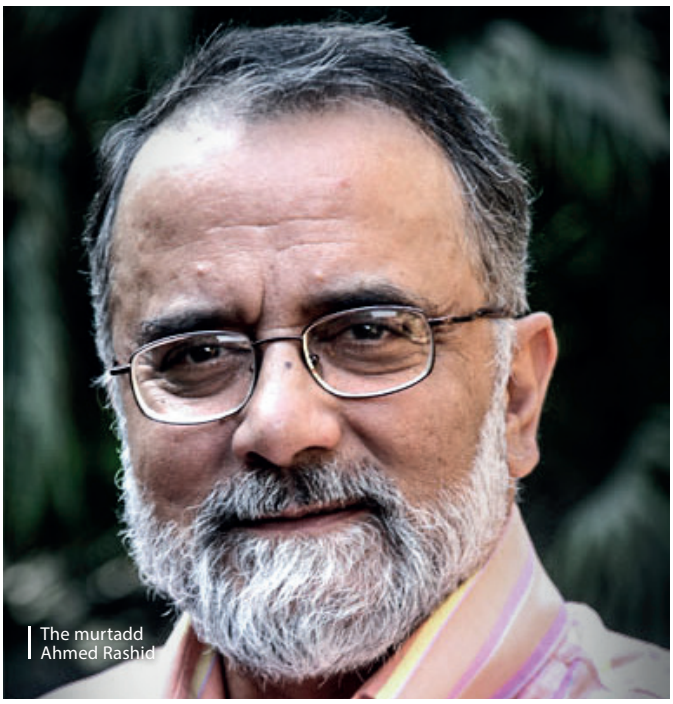
presence of the Jawlānī front in this coalition. This is from the mutual "pragmatism" between the American administration and the Sahwah Coalition containing the Jawlānī front. "Do not rule by the Sharī'ah so that we strike your enemies." "Halt operations against the crusaders or else we will bombard you." It is the politics of the carrot and stick.

This might be the beginning of the implementation of proposals made by crusader think tanks, some of which were quoted in the last issue of Dābiq, in the section titled "In the Words of the Enemy." The matter might have depended on the crusaders' killing of leaders in al-Qā'idah so that the organization submits fearfully alongside their brothers in the Tālibān emirate to American politics. Now just as the Tālibān do not pose a threat towards the safety and security of the crusader homeland, al-Qā'idah no longer poses a threat. This became the case after Dhawāhirī adopted new policies opposing the policies of the mujāhid Shaykh Usāmah Ibn Lādin ﷺ. So Dhawāhirī made the crusader lands secure, the tawāghīt secure, the post-"Arab Spring" tawāghīt secure, the Ikhwānī tawāghīt secure, the armies of apostasy secure, and the Rāfidī mobs and savages secure [As in the Jawlānī interview with AlJazeera and as in "General Guidelines for Jihādī Action" by Dhawāhirī].

Rather the matter surpassed even this to the point that the "clear-cut maslahah (interest)" was in abandoning the implementation of the Sharī'ah and its laws! A "pragmatic" policy, or so the crusaders claim. The New York Times also said on "9 June 2015" in an article titled "Al Qaeda Tries a New Tactic to Keep Power: Sharing It," "After they routed the army in southern Yemen, fighters from Al Qaeda stormed into the city of Al Mukalla, seizing government buildings, releasing jihadists from prison and stealing millions of dollars from the central bank. Then they surprised everyone. Instead of raising their flags and imposing Islamic law, they passed control to a civilian council and gave it a budget to pay salaries, import fuel and hire teams to clean up garbage. The fighters receded into the background, maintaining only a single police station to arbitrate disputes…"

"[The] branches [of Al Qaeda] in Yemen and Syria are now increasingly making common cause with local groups on the battlefield…"

"Al Qaeda's branches in Syria and Yemen have taken a different route [from the Islamic State], building ties with local groups and refraining from the strict application of Shariah, the legal code of Islam, when faced with local resistance, according to residents of areas where Al Qaeda holds sway. When Al Qaeda took over Al Mukalla in April, it seized government buildings and used trucks to cart off more than $120 million from the central bank … But it soon passed control to a civilian council, giving it a budget of more than $4 million to provide services, an arrangement that made sense to local officials seeking to serve their people during wartime. 'We are not Qaeda stooges,' said Abdul-Hakeem bin Mahfood, the council's secretary general, in a telephone interview. 'We formed the council to avoid the destruction of the city.' While the council pays salaries and distributes fuel, Al Qaeda maintains a police station to settle disputes, residents said. It has so far made no effort to ban smoking or regulate how women


The murtadd Ahmed Rashid

dress. Nor has it called itself Al Qaeda, instead using the name the Sons of Hadhramaut to emphasize its ties to the surrounding province…"

"Syria's Qaeda affiliate, the Nusra Front, has made itself an essential component of the rebel forces seeking to oust Assad. It recently joined a rebel coalition called the Army of Conquest, putting itself in the same trenches as groups that receive support from the West. 'They are Muslims, no different from us,' said Abu Mohammed al-Jolani, the Nusra Front's leader, in a recent interview with Al Jazeera. He also said his group had been ordered by Ayman al-Zawahri, Al Qaeda's global leader, not to carry out foreign attacks that could disrupt the fight against Assad…"

"Civilians living in Nusra Front areas, too, say the group has built local support, refraining from imposing Shariah when residents resisted. Meanwhile, its fighters have distributed food and fixed plumbing systems. In the village of Binnish, it recently fielded a team in a friendly soccer match against another rebel group. Nusra's team wore fatigues in line with Islamic modesty, and it lost against players wearing shorts. 'Nusra are not extremists,' said an activist who attended the game... 'They distribute leaflets at checkpoints and call people to the religion.'"

In light of the policies of the tawāghīt towards al-Qā'idah in Syria, the author and apostate journalist Ahmed Rashid wrote in "New York Review of Books" on "15 June 2015" an article clarifying the condition of rapprochement and reconciliation between the tāghūt regimes and al-Qā'idah. The title of the article was "Why We Need al-Qaeda"! Some of what he said was, "Could the group long considered the most lethal terrorist organization in the world be the best option left in the Middle East for the US and its allies? … [M]embers of the US-led coalition against ISIS, including Turkey and Saudi Arabia, are actively supporting al-Nusra with arms and money [indirect support, through opposition joint operations chambers and military, civilian, and local councils, and with the approval and awareness of the aid-providing countries]. … [M]uch of the Arab world is now essentially siding with AQAP in a Saudi-led war against Houthi rebels in that country. … The truth is that al-Qaeda has evolved in profound ways since the death of Osama bin Laden and the emergence of ISIS. … It also has increasingly set itself apart from ISIS in strategy and aims on battlefields in both Syria and Yemen…"

"In this war the Arab states openly avoid bombing or attacking al-Nusra and AQAP, and in fact now provide both with financial support and weapons [indirectly, through the factions allied with them]. This is because both groups have now declared aims that are shared by the Arab states. … So al-Nusra and AQAP have become allies and not enemies of the Arab states, despite the fact that al-Qaeda itself once sought to overthrow these same regimes…"

"[T]he Arabs are justified in concluding that al-Qaeda may be evolving. Both groups have now taken over cities and towns in their respective states … And both have set out policies of local control that differ markedly from those of ISIS."

"Consider al-Nusra, ISIS's primary rival in Syria. Unlike ISIS, … al-Nusra is cooperating with other anti-Assad groups and recently joined the "Army of Conquest" alliance of rebel militias in northern Syria. Moreover, in contrast to ISIS's largely international and non-Syrian fighting force, al-Nusra's fighters are almost wholly Syrian, making them both more reliable and more committed to Syria's future. Meanwhile, in interviews with Al Jazeera, al-Nusra leaders have vowed not to attack targets in the West, promoting an ideology that might be called 'nationalist jihadism' rather than global jihad. In recent months, al-Nusra's leaders have toned down the implementation of their own brutal version of Islamic law, while putting on hold their own plans of building a caliphate."

"Many of these same changes have been evident with AQAP in Yemen. … The group seized the capital Mukallah, robbed the bank, and then retreated, declining to run the government themselves or impose sharia law

and installing a council of elders instead. They have urged the council to focus on governance and providing services to the people…"


The kāfir journalist Yaroslav Trofimov

Yaroslav Trofimov wrote a similar piece for the Wall Street Journal on "11 June 2015" titled "To U.S. Allies, Al Qaeda Affiliate in Syria Becomes the Lesser Evil – As Islamic State gains ground, calls to reach out to the Nusra Front intensify." In it he said, "In the three-way war ravaging Syria, should the local al Qaeda branch be seen as the lesser evil to be wooed rather than bombed? This is increasingly the view of some of America's regional allies and even some Western officials. … The three main forces left on the ground [in Syria] today are the Assad regime, Islamic State and an Islamist rebel alliance in which the Nusra Front—an al Qaeda affiliate designated a terrorist group by the U.S. and the United Nations—plays a major role. Outnumbered and outgunned, the more secular, Western-backed rebels have found themselves fighting shoulder to shoulder with Nusra in key battlefields. As the Assad regime wobbles and Islamic State, or ISIS, gains ground in both Syria and Iraq, reaching out to the more pragmatic Nusra is the only rational choice left for the international community, supporters of this approach argue…"

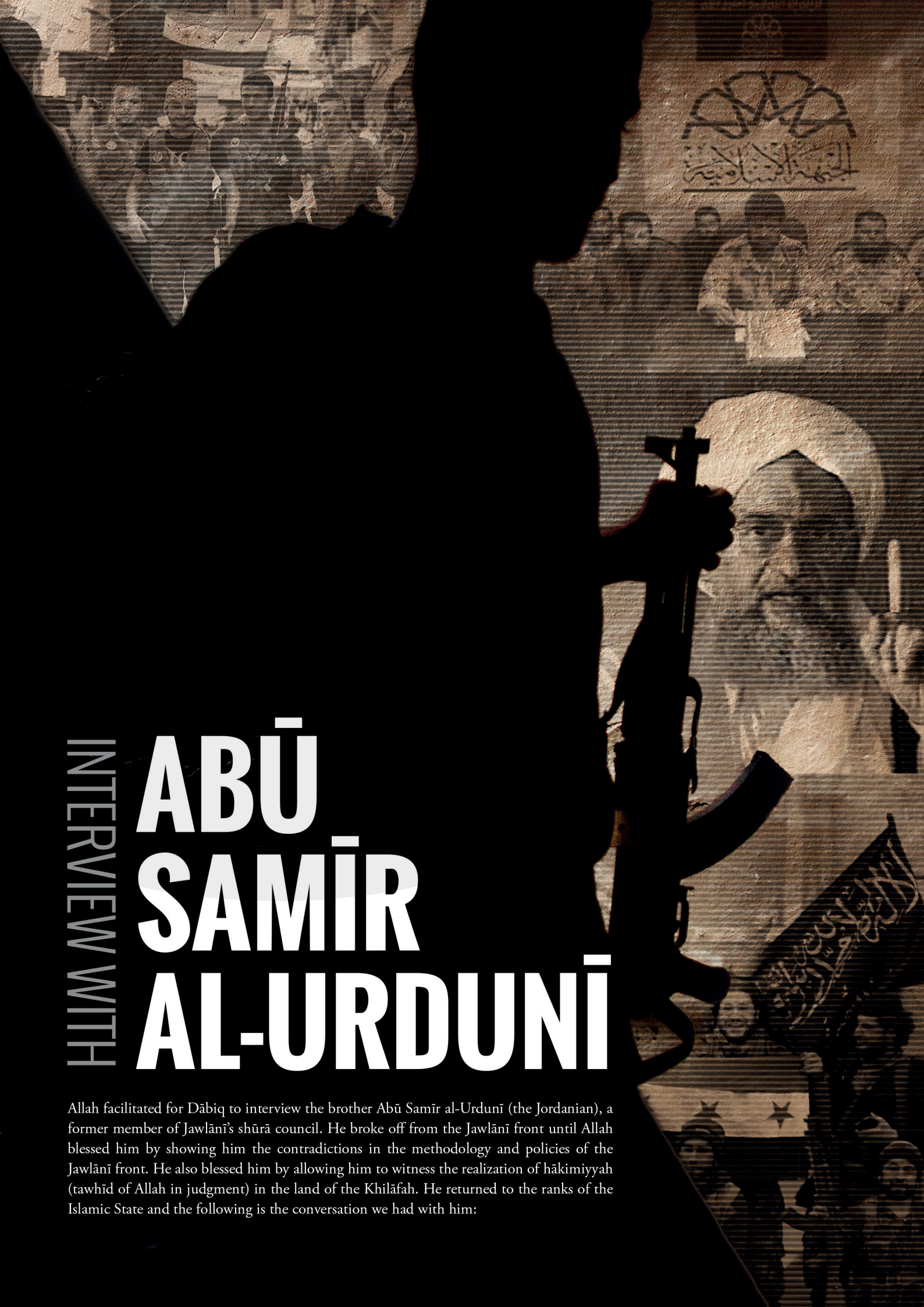
"At first, it was mostly Turkey and Qatar that aided Syrian Islamist rebels cooperating with Nusra. Regional heavyweight Saudi Arabia was more reluctant, wary of abetting al Qaeda [by supporting factions allied with the Jawlānī front]. … In recent months, however, Saudi Arabia's new King Salman has moved to work much more closely with Doha and Ankara in supporting the Islamist-dominated rebel alliance that includes Nusra, diplomats and officials in the region say. These countries see the suffering inflicted on Syria by the Assad regime as the main reason for Islamic State's emergence in the first place, and they prefer to see Nusra and its allies, rather than Islamic State, move into territory surrendered by Damascus…"

"Unlike Islamic State, Nusra is largely composed of Syrians, and its religious views, though certainly radical, aren't nearly as extreme. While it has refrained from attacking Israel despite controlling towns along the demarcation line in the Golan Heights, the group has taken on Islamic State and has been willing to work with non-Islamist rebels."

"'Nusra has been a real magnet for young Syrian fighters who don't have any particular jihadist or even radical sectarian agenda,' said Frederic Hof, who served as President Obama's envoy to the Syrian opposition … Nusra's attempt to differentiate itself from Islamic State was clear in recent interviews that the group's leader, Abu Muhammad al Jawlani, gave to Qatar's Al Jazeera television network. Dressed in a plaid shirt and his face covered, Mr. Jawlani sat in a high-backed, thronelike chair once occupied by Idlib's former governor. He fielded fawning questions during the two separate, nearly hourlong broadcasts, which were widely seen in the region as an effort by Qatar to make Nusra more attractive. While Mr. Jawlani repeated his allegiance to al Qaeda leader Ayman al Zawahiri, he said Nusra wasn't targeting the West and made conciliatory remarks about the Christian minority…"

"[W]ith Islamic State on the offensive, Washington is likely to go 'pretty far' in tolerating the budding collaboration between its regional allies and Nusra, said U.S. Navy Adm. James Stavridis, who retired two years ago as NATO's supreme allied commander. 'It is unlikely we are going to operate side by side with cadres from Nusra, but if our allies are working with them, that is acceptable. If you look back to World War II, we had coalitions with people that we had extreme disagreements with, including Stalin's Russia,' said Mr. Stavridis … 'I don't think that is a showstopper for the U.S. in terms of engaging with that coalition.'"

Disregarding their news and analysis, still the matter has become the opinion most proposed by the crusaders and apostates to the American administration! So when will the soldiers of the Jawlānī front repent and realize that their war against the Islamic State only serves the interests of their allies in the Sahwah Coalition that they belong to and the allies of their allies (the Crusader Coalition)? And when will the "rational minds" in al-Qā'idah repair the condition of their organization before al-Qā'idah – with all of its branches – becomes a sahwah led by its spite, envy, partisanship, and by the sorcery of the media, in the war against the revived Khilāfah?



INTERVIEW WITH

ABŪ SAMĪR AL-URDUNĪ

Allah facilitated for Dābiq to interview the brother Abū Samīr al-Urdunī (the Jordanian), a former member of Jawlānī's shūrā council. He broke off from the Jawlānī front until Allah blessed him by showing him the contradictions in the methodology and policies of the Jawlānī front. He also blessed him by allowing him to witness the realization of hākimiyyah (tawhīd of Allah in judgment) in the land of the Khilāfah. He returned to the ranks of the Islamic State and the following is the conversation we had with him:

Interview with Abū Samīr al-Urdunī

Dābiq: What information do you have about the Sahwah plot and the role of the Jawlānī front in it?

Abū Samīr: Jawlānī visited me in the last days of December 2013 and informed me that he had been in a meeting with the "Islamic Front" and its battalions including "Liwā' at-Tawhīd" and also some of the battalions that belong to the Free Syrian Army. He informed me that they had decided to fight the Islamic State. I said to him, "Why were you invited to this meeting?" He said, "For the issue to be proposed and discussed with me, because I am one of the sides in the arena and close to the Islamic State." I said to him, "What was your response?" He said, "I told them I would cover the fronts against the regime." I said, "Then that is your role!" He said to me, "How can you say I have a role to play?" So I said to him, "You are going to cover some of the battlefronts that these factions now hold in order for them to withdraw and then gather in larger numbers against the Islamic State." This is really what happened afterwards and that was approximately 10 days after this meeting with Jawlānī on 3 January 2014.[1]

In fact, I even heard Ahmad Zakkūr, one of the leaders of "Jabhat an-Nusrah," calling Jawlānī on the walkie-talkie when he had disappeared from sight after the fighting between the Islamic State and the factions including the Free Syrian Army had begun. Zakkūr said to him, "We have to help our brothers from the factions present in the arena and stop the oppression of the Islamic State and fight against it."

This is in addition to other events I myself witnessed. When for example, some of the leadership of "Jabhat an-Nusrah" supported the Free Syrian Army with weapons and helped them in fighting against the Islamic State in some regions, as was the case of Hammawdah and Abū Dharr at-Tūnusī in the western part of Halab. [Hammawdah is the Jawlānī front's top leader of that region].

1 Editor's Note: Jawlānī had foreknowledge of the plot and kept it hidden from the Islamic State. Rather he took part in the planning and execution of the plot, a plot which almost destroyed the mission of jihād in Shām and by which the pure blood of the muhājirīn and ansār was poured. Then some dare to claim that his front did not partake in the Sahwah!

The same thing in Idlib, in that Abū Sulaymān the Australian prevented the soldiers of "Jabhat an-Nusrah" from helping the Islamic State when the Free Syrian Army planned to attack the State's training camp there while it was possible for them to help the Islamic State. So I sent for Abū Sulaymān the Australian and said to him, "You are able to place detachments to prevent the Free Syrian Army's advance towards the training camp." I was surprised the next day that the Free Syrian Army had entered the training camp after surrounding it and cutting off reinforcement lines, and had fought the soldiers of the Islamic State inside. This was the beginning of my suspicion that there was an internal plot between the Free Syrian Army and "Jabhat an-Nusrah."

Dābiq: When did you decide to distance yourself from the events that were occurring?

Abū Samīr: After my examination and following of the events, I felt that there was a plot being carried out against the Islamic State with the participation of "Jabhat an-Nusrah." So I decided to keep myself distant and move to the south. On my way, I gathered much evidence for this conclusion. From it is that I met Abū 'Abbās ad-Darīr, who was the leader of "Jabhat an-Nusrah" for the region of ar-Raqqah. I met him in the area of Albūkamāl and asked him about the reason for his fighting the Islamic State in ar-Raqqah. He mentioned to me the whole story of how he and Ahrār ash-Shām had agreed with many of the battalions including those of Abū 'Īsā ar-Raqqah (Liwā' Thuwwār ar-Raqqah)



Abū Sulaymān the Australian, an ally of the FSA

that had pledged allegiance to "Jabhat an-Nusrah." Abū 'Īsā and his fighters are now present with the PKK in 'Ayn al-Islām to fight against the Islamic State. Abū Abbās ad-Darīr said to me, "We planned to fight the Islamic State." And when I asked him about the reason he said, "Because they killed Abū Sa'd al-Hadramī." He tried to portray the matter as if it was a reaction from him for the killing of al-Hadramī.[2]

I said to him, "Why did you choose this timing in particular with the beginning of the fighting between the Islamic State and the Free Syrian Army as well as with all of the other battalions present in the arena, whether in Idlib, Halab, Latakia, and Hamāh?" He said, "We made plans with them and took advantage of the state's politics to fight against it."

Dābiq: What was the stance of the soldiers in the Jawlānī front at the beginning of the fighting with the Islamic State? And was it different from the stance of Jawlānī and those close to him?



Fighters from the Jawlānī branch of the Sahwah

Abū Samīr: Abū 'Abbās ad-Darīr mentioned to me an incident that makes this apparent. He went to al-Khayr to find the reason for Abū Māriyah's delay in sending reinforcements to fight the Islamic State, as Abū Māriyah had promised him hundreds of fighters and convoys after convoys – or so he claimed – to fight the Islamic State in ar-Raqqah. When counting the youths that al-Harārī had gathered for this, it became clear that they were only sixty individuals. So Abū 'Abbās set out with them to fight the Islamic State and on the way something happened that ruined this. One of the soldiers saw a signboard that had drawn on it the flag of the Islamic State. So he shouted, "The Islamic State will remain!" So Abū 'Abbās stopped the convoy and said to the soldier, "What are you saying?" He said, "The Islamic State will remain. These are our brothers." He said to him "Do you not know where you are going?" He said "I don't know." He said "How do you not know? You are going to fight the Islamic State. Did Abū Māriyah not tell you this?" The soldiers said, "We do not want to fight the Islamic State and we don't agree with fighting it. They told us that we were going for ribāt at the 17th division." This incident clearly confirmed to me the deception of the Jabhah in the eastern region of Abū Māriyah even on its soldiers to facilitate the plot and war against the Islamic State.[3]

Dābiq: What was the stance at the time of the rest of the soldiers belonging to the factions that fought the Islamic State? Were they convinced then in fighting the Islamic State in the same way their leaders were?

Abū Samīr: Most of the soldiers of the "Islamic" factions that fought the Islamic State at the time did not approve the war against it. I remember a situation that makes this clear. Jawlānī said to me that Ahrār ash-Shām had formed what was called "The Crisis Cell" and that it was made up of Abū 'Alī Taybah, Abū Zayd ash-Shar'ī, Abū Jamīl Qutb, Abū Anas Sarāqib, and Abul-Khayr. I may have made a mistake with one of the names but four of them I am certain of. This "crisis cell" came and met Jawlānī. I said to him, "What was the reason for them meeting you?" He said, "They came to convince me of the kufr of the Islamic State and that it is an organization working for Iran implementing

2 Editor's Note: Abū Sa'd al-Hadramī was a Syrian man who obtained some secret information about one of the important departments of the Islamic State inside Wilāyat ar-Raqqah. He took this information and gave it to some factions belonging to the Free Syrian Army and Syrian National Coalition as a "friendly gesture" to convince them into joining the Jawlānī front. When the Islamic State found out about the matter, they arrested him. Then the Sharī'ah Court examined his case and ruled that this and other deeds of his were a form of helping the kuffār against the Muslims. He was killed accordingly. Keep in mind that the soldiers of al-Hadramī – Abū 'Īsā ar-Raqqah and his faction (Liwā' Thuwwār ar-Raqqah) – are now with the atheist Kurds and Crusaders to fight against the Khilāfah in 'Ayn al-Islām.

3 Editor's Note: This was during the beginning of the Sahwah. But after those who had a mustard seed of good in their hearts from amongst their soldiers left them and joined the ranks of the Islamic State, no one remained from their soldiers except those whose hearts soaked up the calf of irjā' and hizbiyyah even having walā' towards the apostates against the Muslims!

the politics of the Rāfidah in Shām. And that they are a part of an Iranian plot." Jawlānī claimed that he discussed this with them and said, "This is not logical." But they were insistent and wanted, through this fatwā, to convince their soldiers into fighting the Islamic State as most of their soldiers were not convinced in fighting the Islamic State, as most of their soldiers at the time did not agree with the war against the Islamic State and had rejected such a mission. Their leaders were searching for a pretext to convince them of fighting the Islamic State, so they strived to pass the ruling of kufr on the Islamic State and named it "political takfīr."[4]

Dābiq: Some people still think that the agreement of these factions upon fighting the Islamic State was a "coincidence." Is this correct?

Abū Samīr: This is not correct. This mad mobilization did not come as a coincidence. I know through my experience in the field that Free Syrian Army, other battalions, and even "Jabhat an-Nusrah," when they want to perform military action, even if it is confined, then it requires from them days and meetings to plan it out, formalize it, and agree upon the roles of each member in the matter. As for something to happen as a coincidence in a day and a night as they claimed and said and as al-Muhaysinī claimed, then it is not correct. Rather reality affirms that the events occurred through both direct and indirect cooperation amongst the West, the Free Syrian Army, and the various factions. It is not possible for all of the groups to join together at the same time and the same date against the Islamic State in this way.

Dābiq: Did you see a specific mission that the Jawlānī front was trying to achieve?

Abū Samīr: The factions' mission in Shām is nothing but a distortion of the meaning of hākimiyyah and this is the fitnah of the era. Allah's law is not just a building called a "court"! The laws of Allah and His Sharī'ah are more vast and more comprehensive than this. The meaning of Allah's Sharī'ah now has been distorted and restricted to the domain of the courts and arbitration committees. Through this, the people are being misled into believing that the law of Allah is here. Rather the law of Allah will not be except with a state and an amīr who enforces the law of Allah upon the people and leads them with the Sharī'ah.[5]



Announcing the formation of the nationalist "Islamic Front"

I can still remember when the biggest moderate "Islamic" brigades in Syria announced the formation of what is called the "Islamic Front." When I asked Jawlānī, "If you rejected the mission of the Islamic State and its means of ruling by Allah's law upon the Earth and subjugating the people to it, then why do you not join the 'Islamic Front' and Dhawāhirī's project?" He said, "I know the arena better than Dr. Ayman and we are not pleased with the politics and methodology of the 'Islamic Front.' Because of that, we informed Dr. Ayman that we will never

4 Editor's Note: When the ranks became distinct from each other and the muhājirīn and ansār cooperated to implement the Sharī'ah and the deviants and the hypocrites cooperated to fight those who ruled by the Sharī'ah, many of the soldiers of the "Islamic Front" awoke and rushed to give bay'ah to the Islamic State. As for the case now, then the condition of the soldiers of the "Islamic Front" is not different than that of the Jawlānī front. They compete to fight the Islamic State in defense of the other factions like their own who have resisted the Sharī'ah and entered the Sahwah Coalition. Also, this is from the many treacheries of Jawlānī. Instead of disavowing them after they proposed this fabrication to him, he told them their claim was not logical and would not be believed by the soldiers. Worse yet, he waged war against the Islamic State in cooperation with their "Islamic" front!

5 Editor's Note: Similar to the shubhah of courts and committees is the shubhah of press statements and organization names. For example, the Shāmiyyah Front pronounced the word of kufr through the head of its political and media office, Zakariyyā Malāhifjī, at the convention for the opposition in Turkey. (We quoted his speech in the 2nd part of the "Allies of al-Qā'idah in Shām" series, in issue #8 of Dābiq.) But then it announces in its press statements the claim of judging by the Sharī'ah and working to establish a Sharī'ah state. But the clauses of its "shar'ī" committee are explicit in tolerating all Syrian sects without exception. So what according to these people is the fate of the Nusayrīyyah, the Druze, the Rāfidah and the Ismā'īliyyah except for nationalist brotherhood? Likewise is the case of loose titles in Shām such as "Ansār ash-Sharī'ah;" they have not applied the Sharī'ah nor have they shown hostility to any enemy for the religion's sake, except for the enemies of the "revolution." As for those others resisting the Sharī'ah, then they are their allies. They blow themselves up in order for the likes of "Faylaq ash-Shām" to expand and consolidate, the latter of which has proclaimed its total allegiance to Salmān Āl Salūl. Thus, they made for the tāghūt Salmān a foothold in Shām, whether they know it or not. The problem with them is that they allege adherence to the Sharī'ah but do not enforce its laws like collecting zakāh, enforcing jizyah, making the apostates repent, and establishing the hudūd, despite their ability to do so in the regions of Idblib and its countryside.


Ayman adh-Dhawāhirī, a leader with no real authority

join them." So I told him, "Through this you are announcing a third project in the arena, so what is it? You are not pleased with the Islamic State's mission and the enforcement of Allah's rule on the Earth by force, nor are you pleased with the project of popular support and joining the popular base in the lands and in the arena amongst the factions. So what is this third project of yours?" He went silent and I did not get any reply from him. But then he said, "We will try to reform the popular support until it is one of sound methodology and proper political orientation."

It was at that time that Dhawāhirī dispatched three letters, two for Ahrār ash-Shām addressed to Abū Khālid as-Sūrī and one to Jawlānī. The content of the letter was that Dhawāhirī called "Jabhat an-Nusrah" to join the "Islamic Front" and that he condemned the delay in joining this congregation. Thereupon I asked him about his reply, so he said, "I will not agree to this except with conditions." I said to him, "What are they?" He said, "That Zahrān 'Allūsh and 'Jaysh al-Islām' leave this formation[6]." I said to him, "What else?" He said that the 'Islamic Front' had a structure consisting of a general director, a shar'ī supervisor, and an external political official who spoke in its name, who was Abū 'Abdillah al-Hamwī. He did not want there to be a single official to receive foreign delegations, but instead insisted on three persons. So I told him, "Do you accept to meet politicians from the tawāghīt?" He replied, "Yes, what is wrong with that?" And he said, "Did you not witness and hear of the Taliban sitting with Pakistan and Qatar and that it opened an office in Qatar?" He wanted to quote the Taliban and their deeds so that he may subsequently do the same, especially after Dhawāhirī's proclamation of him having a bay'ah to Mullā 'Umar. He basically implied that if "our amīr" did this, then why can't we do the same?


Abū Khālid as-Sūrī, a former leader of the nationalist "Islamic Front"

Dābiq: So what is the path on which the Jawlānī front treads now?

Abū Samīr: The reality is that "Jabhat an-Nusrah" does not have a specific path or project with clear features. Because of this and in the shadow of these wicked global designs and the plot against the correct methodology as well as its followers and the attempt to lure and accommodate all the other orientations, we find today that "Jabhat an-Nusrah" effectively joined that wicked mission and immersed itself in it. The methodological infiltration of "Jabhat an-Nusrah" pushed it to surrender to regional politics and not have clarity and steadfastness in any of its stances while being in a shadow that scattered the administrative organization and blundered its planning. So the internal and external forces have thereby manipulated the "Jabhah."

From the clearly floppy images of "Jabhat an-

6 Editor's Note: Jawlānī discredits Zahran Alloush as well as "Jaysh al-Islām" and considers their presence in the "Islamic Front" a hindrance to his joining it but then he allies himself with the "Islamic Front" against the Islamic State despite the presence of Zahran Alloush and his army!

Nusrah" is that they condemn the actions of the Islamic State and then reality forces them to act exactly the same way because there is no other way leading to consolidation than the one the Islamic State treads on. Likewise are their stances concerning the factions which they take as allies. For example, while condemning the Islamic State for pronouncing takfīr upon the "Islamic Front," the shar'ī official Abū Muhammad (Abū 'Abdillah ash-Shāmī) had before described the "Islamic Front" as being the "Future Hamas" (referring to the deviant methodology of Hamas and their ruling by manmade laws). And he is from the most knowledgeable people concerning their condition. This is because he used to be one of them and because three of his brothers are leaders in Ahrār ash-Shām, amongst them is his brother Abūl-Khayr who was the deputy of Abū 'Abdillah al-Hamwī and who was killed together with him in the famous explosion. And he used to describe them as the "Future Hamas"! Jawlānī himself told me, "Ahrār ash-Shām are the Sahwāt of the future, but the Islamic State rushed too quickly into fighting them"![7]



FSA secularists and their supporters

I had once also asked Jawlānī about the Free Syrian Army after the "Jabhah" treated their wealth and weapons as halāl in Idlib, "Are you making takfīr of them?" He replied, "Yes."[8] I was not astonished at all, since we would all make takfīr of the murtadd Free Syrian Army in his gatherings. I told him, "Why is it then, that you condemn the Islamic State for its policies and how the Islamic State handled Hayyānī, Jazarah, and the rest of the FSA brigades? The other day you condemned it and claimed that this policy is the reason for the fitnah and the war of the factions in Halab, Idlib, Hamāh as well as Latakia and today you yourselves are doing the same thing."

Despite all these discussions occurring amongst the leaders, their reality opposes these statements of theirs that they do not announce. This is only due to their ambiguity, hesitation, and compromise, until the slogans of "Jabhat an-Nusrah" in the arena became superficial and inconsistent having no true meaning.

Where is the responsibility of da'wah, clarification of truth, and manifesting it amongst the people? Are we not supposed to call the people to the correct creed and to liberate the Earth from the reign of tawāghīt? Isn't the liberation of the hearts and the liberation of the people from shirk our obligation rather than deluding, using, and exploiting them for purposes and interests all so that we can compromise! This, by misguiding them and being silent about the falsehood they are upon and with flattery! "Jabhat an-Nusrah" thinks that the result of this policy is that they control the different sides in the arena of Shām but the days will prove the opposite. The precursors of these matters might already have appeared clearly by the announcement of "Jaysh al-Fath" and likewise by the Jabhah's melting and vanishing in eastern Ghūtah and south of the capital. The events of Afghanistan after the end of the war against the Russians are not hidden from anybody who possesses insight and reason.

Dābiq: Did anyone share the views you held? Is there anyone over there who reached the same conclusion?

Abū Samīr: Yes, certainly and I will tell you what I saw before making hijrah to the Islamic State. When I had left the Jawlānī front and then followed up on the events, I was resolved to return to the ranks of the Islamic State because of what I had seen and heard and because I am a son of the Islamic State. At that point, I went to address two persons, in order to disavow myself unto Allah ﷻ and to

7 Editor's Note: Ahrār ash-Shām were "the Sahwāt of the future," but he cooperated with them against the Islamic State!

8 Editor's Note: This is from the betrayals of Jawlānī. He makes takfīr of the Free Syrian Army but gathers with the factions including the Free Syrian Army to plan betrayal and war against the Islamic State! Then he and his senior leaders – such as Ahmad Zakkūr, Abū Māriyah al-Harārī, Hammawdah and others – cooperate with the apostate Free Syrian Army against the Islamic State!

convey my witness account and what I myself experienced after I had left the Jawlānī front. I went to meet two advisors and leaders of "Jabhat an-Nusrah." One of them – as is well-known amongst "Jabhat an-Nusrah" – is the delegate of Ayman adh-Dhawāhirī. He is the one who speaks and transmits to Dhawāhirī the course of events in the Shāmī arena. When I sat down with him in a meeting that took about 10 hours, I explained to him the history and deeds of Jawlānī, the shūrā council, and my opinion about the arena.

He said to me, "Well, my respected brother, we know more than what you have said and we have gathered more of these grave matters than you." So I was shocked! He said, "Yes, I have with me more than what you mentioned." I told him, "Subhānallāh! On Judgment Day, this will be a proof against you! Well, these words that you say, what must you do concerning them? I have with me history, facts, and stories that took place between me and Jawlānī, his shūrā council, the arena, and my opinion on it, and have made a decision and settled my affair while you are saying that you know more of it than me, so what do think you should do?" He said, "Currently we are a reconciliatory board, we proceed to fix the matters you mentioned and we work on reforming this body." I told him, "Subhānallāh! Is this a 'coat hanger' on which you hang your stance? Because I believe that a reformer should no doubt have a time frame or multi-stage project on which he bases that there will be reform or change. So do you see any change? Do you see yourself as able to bring about change?"

What had made me more intense was him mentioning to me the story of the announcement of the "emirate" that Jawlānī made in his famous speech in Idlib. He did not consult with anyone in the first place, neither with Dhawāhirī's delegate nor with those whom he trusts of those present with him. Jawlānī had called both Dhawāhirī's delegate and al-Muhaysinī to be present for this speech which he was going to read and mention in it "something great"! They did not know what this great thing was and Dhawāhirī's delegate told me word for word, "Jawlānī wanted to take advantage of me and make me read a speech in which I spoke of establishing an emirate and the like." Then he said, "I was surprised by this because he had not consulted me and had not spoken to me about this topic before." But al-Muhaysinī, who is not a member of "Jabhat an-Nusrah," nor does he have a bay'ah to "Jabhat an-Nusrah" in the first place, went to speak and make a speech that was accompanied by intense enthusiasm and shouts of takbīr due to the proclamation of their alleged "Islamic emirate."

I told him, "How can you say that you are a part of reform and that you will proceed to reform, while you are not even consulted on this great matter?! How will you bring about change with this denial of your very presence?" He said, "Allah's help is sought, we are trying to bring about reform." He said this with a tone of submission and defeat. So I told him, "My noble brother, I ask you for the sake of Allah; why don't you notify Dhawāhirī and inform him of this reality?" He replied, "Who said that I have not informed him?"

Then I said, "Allāhu akbar! What was his response?" Then he acknowledged to me that Dhawāhirī "does not have the power to do anything"! Thereupon I made takbīr, prostrated to Allah in gratitude, and said, "Subhānallāh, if Dhawāhirī has no control, then what kind of an organization is he leading! All praise belongs to Allah, the Lord of the creation! I am innocent of an organization whose leadership has no control over it!" Thus my conviction in my abandonment of the "Jabhah" increased. It is nothing more than a bunch of gang neighborhoods. Every leader has his own neighborhood. And this is the testimony of Ayman Dhawāhirī's delegate to me.[9]

Dābiq: To conclude, we ask Allah to make this testimony something that guides those who remained in the Sahwah Coalition towards sincere repentance and to make this testimony in your scale of good deeds. May Allah reward you with good.

9 Editor's Note: As for the second man whose story the brother mentioned, then he also was a member of Jawlānī's shūrā council; he repented from what he was upon before and joined the Islamic State. He pronounced takfīr upon Jawlānī for a number of matters that he himself witnessed before leaving him. In addition, he mentioned that Jawlānī proposed in front of him a plan to attack the city of ar-Raqqah from the direction of al-Bādiyah in simultaneity with the beginning of the crusader campaign against the Islamic State in order to exploit the Islamic State's preoccupation with the new war!

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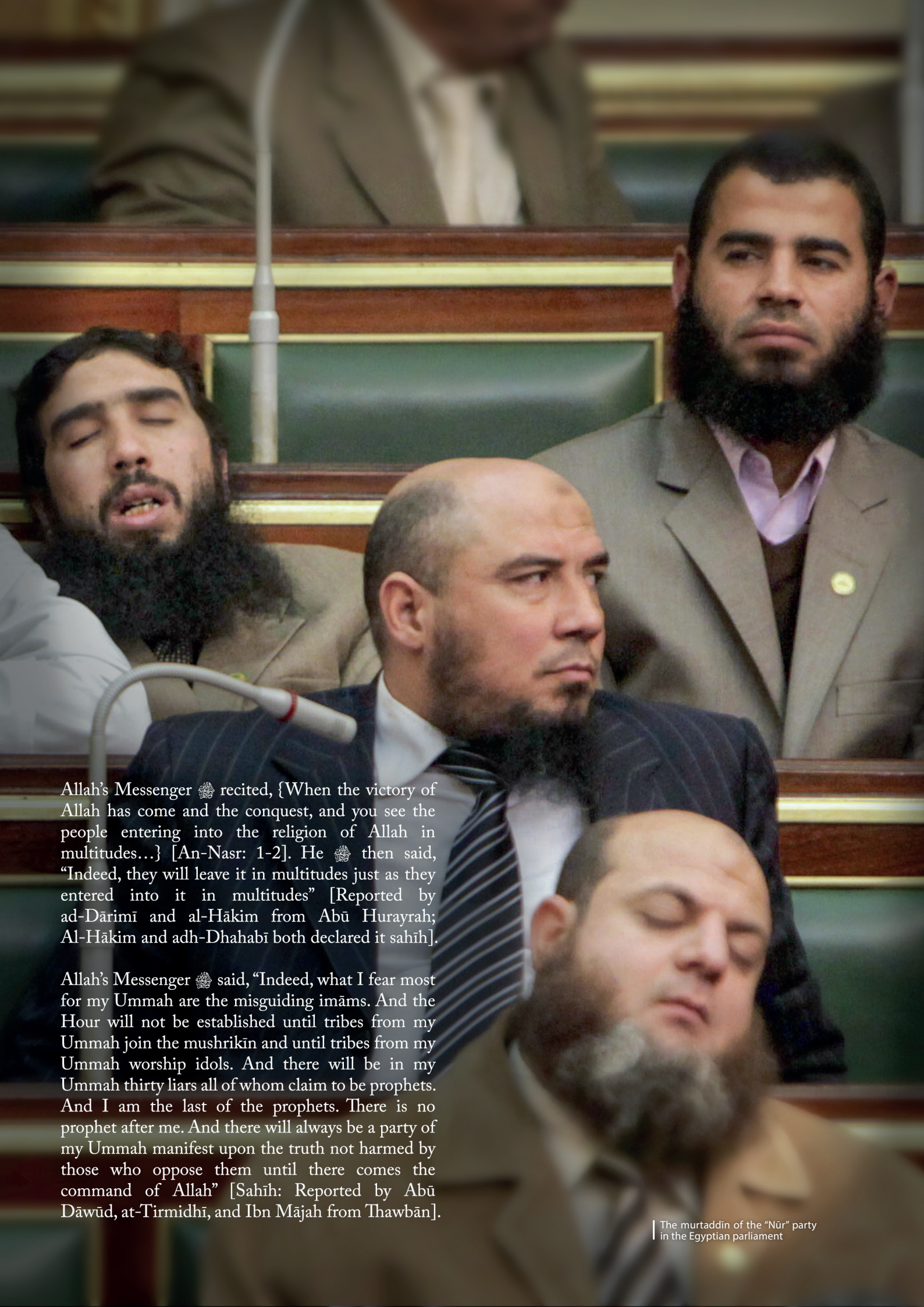
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HASHTAG

#دولة_الخلافة



Allah's Messenger ﷺ recited, {When the victory of Allah has come and the conquest, and you see the people entering into the religion of Allah in multitudes…} [An-Nasr: 1-2]. He ﷺ then said, "Indeed, they will leave it in multitudes just as they entered into it in multitudes" [Reported by ad-Dārimī and al-Hākim from Abū Hurayrah; Al-Hākim and adh-Dhahabī both declared it sahīh].

Allah's Messenger ﷺ said, "Indeed, what I fear most for my Ummah are the misguiding imāms. And the Hour will not be established until tribes from my Ummah join the mushrikīn and until tribes from my Ummah worship idols. And there will be in my Ummah thirty liars all of whom claim to be prophets. And I am the last of the prophets. There is no prophet after me. And there will always be a party of my Ummah manifest upon the truth not harmed by those who oppose them until there comes the command of Allah" [Sahīh: Reported by Abū Dāwūd, at-Tirmidhī, and Ibn Mājah from Thawbān].

The murtaddīn of the "Nūr" party in the Egyptian parliament